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LeTTer
Book
Ohio

LETTER
BOOK

1804-1860 1833-36 Letter Book
Miscellaneous correspondence to David Meacham, Betsy Bates, Seth Wells etc. 30 letters [and more] 232+ ac. 1144
Sent to Union Village from New Lebanon, N.Y.

PAPERS
OF
SHAKERS
Ohio. Union Village

245

[Ab 1147]

Miami in Ohio. December 12. 1803.

Bld. Dear.

Brother Spaith. informs us, that thou wished us to write, immediately upon his arrival here; & we Gladly comply with thy request but as Circumstances does not admit of our Gathering that information, immediately, which will be necessary hereafter: We Shall therefore, send but a few lines at present; but we trust they will soon be followed by a letter more extensive, & particuler.

We feel thankful to the Church, & to thee in particuler, for your kind and bountiful care of us. With pleasure we received thy letter of the 16th October. We took it from the Lebanon post-Office, on Saturday the 30th of November, & read it with much Satisfaction.

Brother Spaiher arrived at Malcom Workys on Tuesday the 16th of this Month. Safe & in Good health

The work of God Still Goes on here; those that have Setout in the Gospel continue to increase, both in power & in understanding. and they also Gradually increase in number. While Spaith. was Gone to N Lebanon there came in, of Green people, about 15. in this State & 12. in Kentucky John & Benja. were in the State of Kentucky, about half the time that Spaith. was Gone.

The Spirit of persecution rages of late, more than ever, Some violence has been offered & Some Small injuries to property. haps done we Shall State Some of the particulers in the next letters. We Shall endeavour to send another letter by the next post; which will be on Friday the 27. of this month; and we Shall then enclose a letter to the Elders

The above was written in haste.

We are all in Good health

In behalf of the Brethren { David Darrow / John Meacham

Written 2 days after the arrival of
Ipsacha Bates from N. Lebanon
Expressive of thanks for help received &
the increase of the work of God —

Unimportant — all of them

Solomon Hamilton Esq. Columbia County State of N.
Dear Brother Measham
It is left at the Albany Post office
for Mr. Hamilton Pharmacist

Unimportant.

Elder David & John Meacham
date Dec. 12th 1805 —

[Ac. 1147]

From David Davison & John Meacham — Hearsas proceed.)

Lebanon, Miami country (Ohio) March 19th 1806.

Beloved Deacon

We received thy Letter the 14th instant dated Feb. 4th We feel it our special priviledge to acknowledge with gratitude the kind care & protection which is held over us, in things spiritual & temporal, & we feel also the greatest cause of thankfulness as for one of the greatest blessings which heaven bestows, that we sensibly feel our acceptance with the church of Christ in our labours - And that notwithstanding the great distance we are from them in body, yet, we have great consolation that we feel near in spirit, & that our spirits & all our labours are one — And we trust that our brethren may ever rest assured with confidence, that it shall be our only care to preserve this oneness, regarding counsil, & with lowliness of mind to have a single eye to nothing but what appears to be most for the honour of the gospel & the good of souls — While we see the increase of the gospel & feel a stedfast & immovable faith of the work of God's spreading far & wide, & our hearts are enlarged for the Salvation of souls; we feel it also our duty & priviledge to lay before the beloved Deacon a true statement of our present affairs in a temporal line - as matters of moment, which we truly consider must of great necessity accompany the increase of the spiritual work of God.

In the first place, we have been in a close labour of mind to know our duty about building - at first a proposal was made to build small & cheap for the present - but neither our judgment nor feelings would admit of it on any consideration - We have therefore concluded & the work is on hand to build a frame house 30 by 40 feet, two story, with a straight roof & two stacks of chimneys - the inside something in the form of the East house at N.L.

We have been in not a little tribulation lest, because we once lived in large & comfortable houses we should appear to carry the same sence with us & reach beyond our measure - but we can assure our brethren that no selfish motives have influenced us to such an undertaking - but on the contrary are willing for ourselves to do any way so that the work of God may but

go on - & on account of strangers we have compressed our feeling to the lowest degree of our judgment, so that it may not be improper to say, was it a third larger it appears as if in a little time there will be no room to spare - The burden & labour of it (to say nothing of the expence) would also at this time have been suffient inducement to have let it alone - but strangers as well as believers who come to visit us from a distance must be accomodated

When we are all together in these parts, our principal & best abode is Malcoms, whose house is frame 18 by 20 feet one story, & a linter 8 by 20 ft with a fire place - 15 is the number when we & his family are all together besides a continual coming & going

All the time that we have not been engaged in labouring for souls we have through the corse of the winter, & still are faithfully employing in geting out timber, shingles, clapboards, & whatever we are able to do with our own hands which may lessen the expenditure of money - as all kinds of labour is very high & to be got for nothing but money

12000 black walnut shingles we have already got out ourselves - estimated at 5 Dollars a thousand - & part of the clapboards riven out of white oak - About all the timber is cut down & most of it hewd - also 900 feet of white oak plank are brought from a mill 7 miles off

The hewing & part of the scoring has been done by hired men - the hewing at 1 Dollar & scoring at half a Dollar per Day

Head carpenters have 1 Dollar & 34 cents per day, & other workmen in proportion

Plank are 12½ Dollars a thousand feet, & other boards in proportion

Brick are 5 Dollars a thousand —— Axes are 2½ Dollars a piece - & other tools in proportion ——————

Having said thus much concerning the building we think proper to give a general list of the expences we have been at since last summer

2265 Dollars have been laid out for lands including what was paid for (Richard

47 Dollars for 3 cows - one of these was got last fall for one of the young brethren - the other two, this spring, for the use of their milk

44 Dollars for Wheat & corn

30 Dollars - for 12 cwt of Pork, & 27 for 9 cwt of Beef

26 Dollars for mixed cloth sufficient for two coats & other cloathing
15 Dollars in part pay for two saddles
13 Dollars for Axes & other tools
18 Dollars have been laid out in expences for three brethren & their horses, in Kentucky & Ohio; from Dec: 29th to the present time
40 Dollars for 80 wt. of feathers & 80 more engaged ——
$ 2525 —— is the money expended besides some smaller daily, or weekly expences which we cannot now get at — but we have 303. D: left.

Thus we have given a prosper account of our situation, as far as time & circumstances would permit — & of the expences we have been at, & still shall be under the necessity of being at — especially till there is a family setled in some order — We trust therefore that our case will be duly considered — being perswaded that was the Deacon here, he would consider our expenses prudent — & our statement of other matters just, & consistant ——

As the situation of the young believers in these parts now is, We do not feel it right to require any contribution from them of time or money, towards these matters — for most of them are yet living in cabbins, & unsettled — & being wak'd up to a sence of their lost have as much as they can do to get along with their own buisness — though we believe they will yet have enough & to spare — for in the natural course & appearance of things here, as matters are conducted among believers, they cannot avoid being very wealthy in a few years

David
John ——

P.S. We have a great desire (for our own use) to have the history of the rise & progress of the church which was compiled by Deacon Daniel — if it were possible we should be glad to have at least the most material part of it brought when the brethren come to this country If there is no copy of it, nor time to transcribe it — & it should be judged safe to send the original we might then take what appear necessary — & send the original back by those brethren who return

Note. The horse we first brought into this country died near Lexington in Kentuckey Jan.y 26th he died in great distress & from all we could perceive he was poisond for he was well & in good order the day before two more horses appeard to be poisond but they got over it It was the same horse we first brought with, that had his ears & tail cut ——— We say but little about their being poisond for certain reasons

A copy of Elder Davids Deed is not yet brought—

Elder David O. } March 19th 1806
& John Herdans }
Concerning their Affinalities & Expenses

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as

To the Deacon

[Ac. 1147]

Eld. David Darrow & Brethren in Ohio to Deacons in the Chh. at N. Lebanon & Waterliet — one of whom was David Meacham Secy.

State of Ohio August 18th 1806

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Elder David, and the brethren in joint union with him in the country of Miami — Unto the Beloved Deacon at N Lebanon — And in joint union with him, Unto the Beloved Deacon David at Waterbliet. And Unto Deacon Samuel — And unto All and singular whom this may concern.

Beloved Deacons — We think our selves highly favoured of God, while the provisions in the works of his providence are so visibly manifested to us from time to time — a free and open communication has hitherto been our peculiar blessing — Whatever has as yet taken place has declared that the gospel will run the way which the Lord has provided — And the kings of the East will travel the way the Lord has prepared — And this is not all, But God has als provided gifts, to give & to communicate unto those whom he pleases, in his own time and in his ways appointed — Of These priveledges, Beloved Deacons, God in his mercy has made us the happy objects, eye, & soul witnesses of his goodness — While we were going on in the lost customs of the nations, God opened a way through the Ocean, & in that way he sent us a gift, a gift it was in truth, which redeemed our souls from the mighty powers of death — & created in us a moving cause for the like salvation to other souls — In this cause we were sent — In this cause we went, not to do our own will but the will of him that sent — And in a far distant, & remote part of the earth, even to the utmost & westernmost border of all that by false professors is called Christendom, closely bordering on the Gentiles — there we found a people earnestly seeking the salvation of their souls, seated in a Wilderness from which the heathen nations were driven but a few years before — We loved them, We made

made them our people — We became like them in poverty, in necesities —— In this situation far from the peaceible abodes, & blesings of plenty which we had left — our brethren rembered us — their souls were engaged for our prosperity, their hearts felt after our wants — And their hands founds a way over the mountains & through the desarts to administer to our necesities — The 29th. of July a year ago, found a way from Lebanon to Lebanon which strengthened our hands & found a place for our feet — And the fall multiplied goodness — Yet, so unlimited were their feelings of charity, that they were not restrained by distance, nor spared by dread of pains, neither removed by fear of expence — In all things Beloved Deacons, We feel with the warmest sence of gratitude to acknowledge that your charity towards us is truly manifest — This spring past has sowed that good seed in this land which we fully believe will bring forth fruit unto perfection — The 31st. of May has declared that Affluent benevolence which our hearts once were not capable of conceiving — Silver, and Gold; & Apparel in abundance, made after the order of the kings children, scented with the smell of Lebanon — Horses, & cariages, heavily laden with the good things of Canaan — If we go beside ourselves, it is surely unto God! But ye have compeled us! — And seeing that your charity towards us has no bounds, why should we be restrained in manifesting our thankfulness? for we feel that we have received from the Lords hand, bountifully; yea very bountifully — And our fats overflow with new wine from the kings wine presses — And the rocks from the mountain of Lebanon hath powred out unto this people rivers of oil — Horses, & cariages, Silver, & Gold; And Apparel, were small things in their sight — But together with all these have we received an hundred fold of Brethren & Sisters, endowed with gifts for which Christ suffered, ascended on high, & led

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captivity captive — How great is the gooness of God to the people of this land! Surely our hearts must be harder than a stone were it possible for us to refrain from shedding tears of thankfulness — Such Belov= ed Deacons are our feelings of gratitude — And as such, it shall be our study to use and improve all committed to our trust, after a godly & an acceptable manner, that the Gospel may be traly honoured, and souls saved ——

Farewell.

August 18th 1806

E. David & Brethren in Ohio to the Deacons at
New Lebanon &c expressive of their thanks
for the provisions & money &c sent to them

at Albany

To the Deacons

Ac 1143

Nov. 9th 1806.

(5)

From Father David Darrow to Deacon David Meacham Sen.

Beloved Deacon

We feel thankfull for this opperturnity to Inform thee that we Recieved your letters dated Sept 23; and one bearing date Oct 1st 1806 they both arrived at the post office on the 30 of Oct and we took them out the day following — and we read them with Great satisfaction and Comfort — for in hearing from the Church and feeling their Charity (although it is Communicated by paper and ink) and feeling that they Remember us and fellowship us in our labours is a greater to us then then every one Can think, or more then we are able to Communicate or Express by writing — therefore for the want of time we must be Content to send a short letter at this time, for we Expect the Waggon will start from here to meet the Brethren early on Monday morning we have finished the lower loft of our house we filled the walls with brick and then plastered it, and lath and plaster overhead and last monday we moved into it where we are much more Comfortable then we have been since we Come from the Church — it has been thought Nessesery to build a kitchen next year but upon due Consideration we think it not best Considering the extreme expence in building here and the burden of doing the work — with all our other labors which lays upon us, we believe it will not be for the honour and Increase of the Gospel at present to set up such a building but have Concluded to move the Cabbin we have lived in and set it up by our house which Can be done without much expence and be made midling Comfortable for for a few years — the Sisters all feel union with it —

In Relation to the Increase of the Gospel, we feel that we Can write with thankfull hearts to God for his mercys for he is powerfully Carying on his work in this Country, we believe that the powers of darkness and opperstion Grows weaker and faith and light in the gospel Increases, for there is that wisdom of God Given, that the enemy Cannot get any advantage, but they wonder what these old Shakers are and what they are going to do. So we Can say the house of David Grows stronger and the house of Saul weaker for the believers have Increase in faith and understanding and since we wrote our last letter there has been aded in this State and Kentucky about thirty that have opened their minds

while I am now writing Issachar and Benjamin Returns
from Kentucky being absent from here since the 28th of
last august and they bring Glad tiding of good things that is
the believers there Increase in faith and Strength and Con-
viction among others and there is now about one hundred grown
persons there that Believe — We feel to mention one Remarkable
thing that has taken place that family of Runnels that Came
from Stephentown now live at Eagle Creek afew miles from
John Dunlavy when they first Came there they Spake in favour
of the Shakers that they were A just faithfull Charitable people
but when the Law Come to go forth of Sion, and the word of the
lord from Jerusalem they Soon Changed their tone and were very
bitter and Spake all manner of evil that they could invent
against the Church and people — but within afew weeks past one
of the old mans Sons by the name of Daniel a very bold talking
witty man has been wonderfully wrought upon by the power
of God and has met with as great a Convertion as persecuting
Saul did. when he was going to Damascus and the Scales has
fell from his Eyes for he has Confest his sins and he is building
up that he once tried to distroy and publickly testifies that
those reports are false. apart of them he made himself and the rest
was hear Says. for he knew no harm of the people but believed
that they was the most Just and faithfull and Charitable
people and had the most union of any people he knew but Concern-
ing their Religion he knew nothing about it and it has greatly
Confounded the opposers Some are convicted others of his near Connection
are ready to Stone him. but he yet Stands Leaves in the faith
So God is Carying on his own work according to his own good will and
Pleasure, and we feel thankfull to God for it
Likewise we are thankfull to God for his mercy and Grace unto us in protect-
ing
and keeping us heither to. for we feel Sensible that the hand of
God has been with us for Good. and we pray that it may Continue to the end
We Send our kind thanks and love to the Deacon and all them that
Labors with him for the support of the Gospel — for your Charity
and Care towards us feels more then we Can Express —
We desire to be Remembered to our Beloved Mother. and all our Brethren
and Sisters that are in one union with her — your kind and Charita-
ble
letter brought Great Comfort and Strength to us. for we feel like poor
Children in a distant land from their parents. Surrounded by
A wicked ungodly Gainsaying people — and to hear and feel that
you Remember us in your prayers to God. and feel fellowship with our
Sufferings and labours it is enough. we feel willing to trust our all
in the hands of the Living God — we Can Say no more at this time
only we Remember Sion —
we are all in a Comfortable State of Health
In union with the Brethren and Sisters I Send my Name
David

Labanon November 2th 1806
Warren County State of Ohio

(Dated Lebanon Warren Co
Nov. 9th 1806

Elder David Darrow

To The Deacon. (David Meacham, Senr

Concerning the 1st new house they built in the west
and respecting the increasing work of God
in that Country — Interesting on account
of the early period of time & the date

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[Ac. 1147]

From Peter Peaset to ...

Beloved Deacon Richard, (Spier)

I received your letter of the 20th of Octobr. containing the information about Joseph's coming, on the 26th of Novr and also there by the hand of Joseph for which I thank thee kindly — Joseph Allen arrived here on the 4th of December having been on the way 22 days by land & 20 by water, all well I have nothing very particular to write at this time except some things that have taken place since we wrote last

For some time past we had suffered no material injury from persecutors — the most bitter were very peaceable, until Sabbath the 29th of Novr at about 6 oclock in the evening our barn was set on fire and all that was in it consumed to ashes, except the horses and a few small articles — This was done (as we believe) in consequence of a young woman's opening her mind the Sabbath before, and who herself had been very bitter altho' she had had faith of a long time, and some of her relations by marriage, undoubtedly being fearful that if ever she confessed her sins some of their wickedness would be brought to the light, and therefore threatned that if ever she joined the Shakers they would come up with them, and would set the house on fire provided we were not in it. — The fire was discovered immediately after the family came out of meeting.

It was a log barn in the shape of an L, one part was put up of two buildings, the one 18 by 20 feet, and the other 20 by 20, set 20 feet apart with a threshing floor between, & a roof over the whole which made 80 by 60 feet from East to West. And the other part adjoining was 30 by 30 feet from N. to South. In the barn was about 65 bushels of wheat, abt 45 bushels of Rye, abt 30 of oats, and 50 bushels of Corn — Abt 6 Ton of hay which the brethren had bought standing — Corn fodder equal to a Ton or a Ton and a half of hay — abt 16 dollars worth of timothy seed; and broom-corn for abt 150 brooms — Also some boards and planks, and a good threshing floor. —

But it was remarkable that on the South end of

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State of Ohio Decr 12th 1807.

Concerning barn burnd by the wicked.

of one part of the barn was a hay stack within 10 feet of the barn and never took fire — also on the West end of the barn was a wheat stack within 18 feet which was repeatedly as it were covered with fire by a wind from the East, neither did this take fire — & adjoining the wheat stack was a stack of oats, and a large quantity of corn-stalks standing in rows & cap't with straw and very dry, yet every thing that stood round the barn was saved, except the bottom of a small wheat stack which stood partly between the two parts of the barn, and which we could not get all away without exposing ourselves too much, as the flames were very furious — 7 horses were in the stable, these were just saved by cutting their halters.

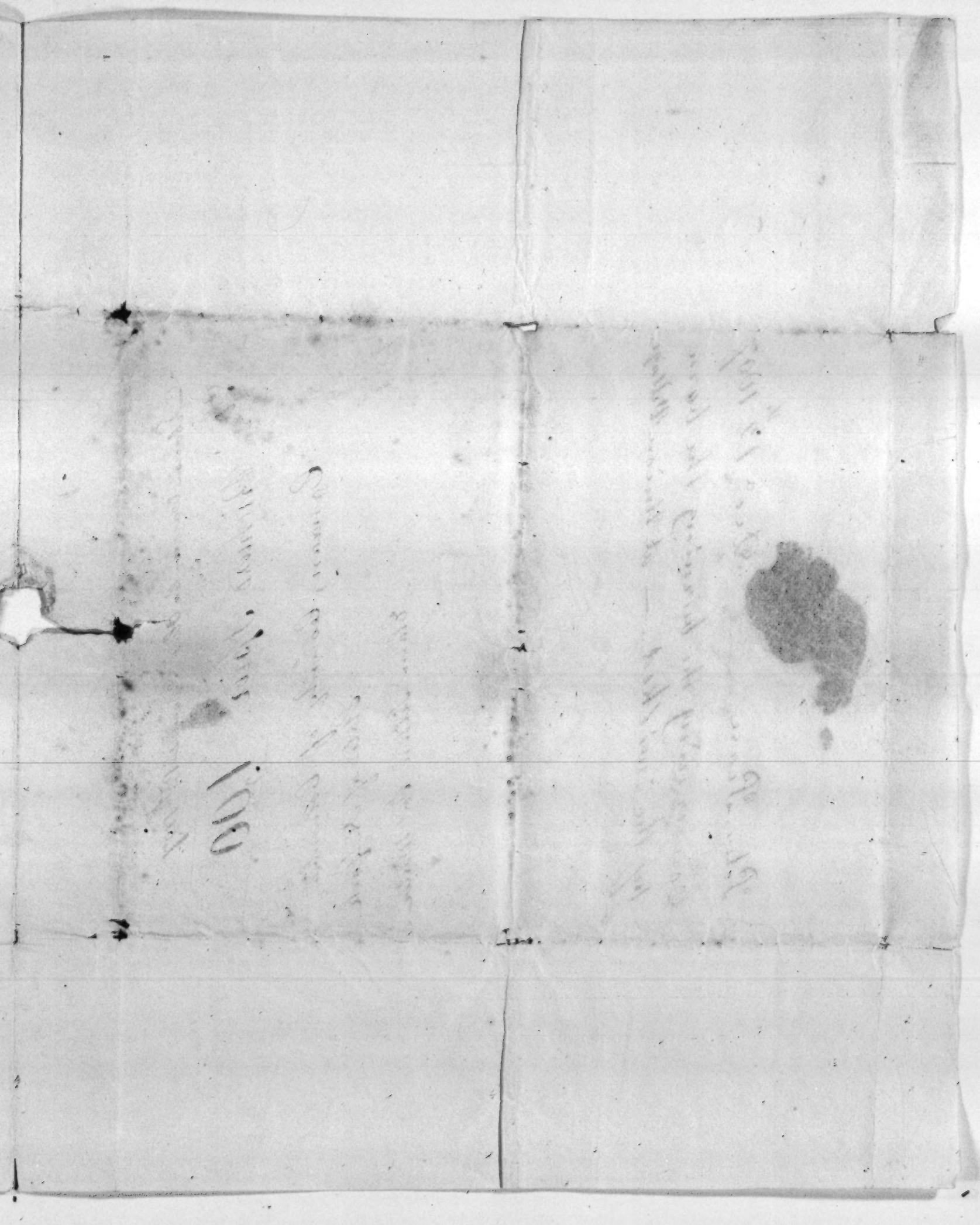
It had a melancholy appearance, to see consuming on the flames that for which the brethren, particularly Constant, and the young brethren had laboured so hard during the summer and fall — but knowing it to have been done through enmity, & believing it would be for good & for the honour of the gospel in the end, all things were patiently and cheerfully borne — And another stable 34 by 30 feet was up and nearly all covered by the next Wednesday evening.

We are all in a comfortable state of health at present and send our kind love to the brethren & sisters

Farewell

To Richard Spier

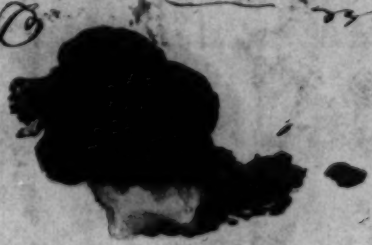
From Peter Pease



Sebanon Warren Co Ohio Dec 12th 1807

To Richard Spier. 1,00

Canaan, County of Columbia
State of N. York
Elam Tilden Post Master



Sir Sum — Dec 12 1807
Concerning the burning the barn
by the widow — at Union Village

[A. 1147]

(7)

Country of Miamia Ohio State December 24th 1808.

From Issacher Bates to Bro. S. Y. Wells.

So Brother Seth and the young brethren & Sisters with him —

Dear Brethren & Sisters inasmuch as I had a short priveledg to be a companion with you at Waterliet in this great and last work of God for the redemption of souls in which time I gathered a measure of the union of the Spirit as well as formed an outward acquaintance with you, I thought it proper in union with with my Elder to write you a short letter that that union may be kept and preserved in the bonds of peace tho our outward acquaintance should vanish away —

And also to give you a little information of the state of things here and in particular my state that you may know once in a while how it is with Issachar —

But while I consider the differance between your state, and privilege of labouring for your own souls in mortification & purefiation and my own who am the greatest part of my time amongst the pots handling the dead carcases of gog I am jealous that your Spirit will hardly relish my sense but I belive you will bare with me while I mearly write for your information —

As to myself I am in good helth and have jeneraly been so sime I have been in this Country I have not lost a day with sickness sime I left Watervliet and I think I feel about as young as I ever did this is a blessing of God but this is not all I have had that power and protection of God that in through all my tribulation temptations and persecution I have been able according to my understanding to keeps under my body but I will ascribe this glory to whom it is due it is the mercy of God in the Church in sending a foundation of Stregth into this Country a little tower into which I can retreat from the army of gog and have my wounds all dressed by the kindest of nurses who are always ready to strengthen me helps me fed me and cloath me and build me up both soul and body for which priveledg my soul does often give thanks when worn out with tedious labours and oppressed with the wicked spirits of thes world that the name of the Lord between the Miamias is a Strong tower and the righteous can flee into it and are safe —

It is now upwards of eighteen months that I have been deprived of brother Benyamins company which has increased my burden in which time our journeys have been very long and tedious the gospel has extended to that distance that our round generaly includes from 9 to 12 hundred miles which we accomplesh in about 10 weeks

four Small Journeys we have accomplished in little better than a year besid other short Journeys of 30 or 40 miles distance our travel is mostly west and southwest, the names of the places where we have preached the gospel and souls have received it within this time are as follows —

At Gasper & Mud Rivers in Warren & Logan Countys the Low part of Kentuky bordering on Cumberland about 300 miels from here. at Red River about 20 miles further South. at the Red Banks on the Ohio Henderson County Kentucky 100 miles northwest of Gasper. —

at Busaco Creek on the Wabash Knox County Indiania Servitory 85 miles north of Red Banks. this Busaco is but about 225 mile from here across the Wilderness the last Journey we went this way but it is difficult there being 150 miles without any inhabitance and bad waters to cross the way we have formerly went is near 500 miles the believers at Red River are gathering to Gasper and those at Red Banks to Busaco there were now preachers among these people that confessed their sins viz John Rankin at Gasper Robart Houston Robart Gill & William Braselton at Busaco on the Wabash River they appear to be faithfull men

Those that travil with me are Richard M^c Nemar Malcham Worley John Dunlavy & Matthew Houston some times one & some times another but Benjamin is now released from working and I expect to setout with him and Richard to the Wabash in a short time and how much further we cannot tell. —

The Believers in the other parts of Kentuky appear to be increasing in power and understanding some in number they have gathered from Long Lick in Boallet County those at Shelby County Saint Lick in Madeson & Garret Countys all to Shauney Run in Mercer County on Kentuky River where they form a large society. Elder John Samuel Sumner Lucy Smith & Anna Cole are shortly to remove there from this Family and abide with them. —

The Believers in the State of Ohio remain at Turtle Creek Eagle Creek Straight Creek Beaver Creek and Mad River they are all at present doing well as far as we know —

I shall not make any excuse for my being in a hurry nor the badness of my writeing and spelling because I am writeing to them that know me but one excuse I have— my eye sight has failed so past that it is a great burden to me to write for this cause and others I shall close my letter after informing you that the Brethren and sisters are all well give my kind love to the Elders Brethren & Sisters in the Church. if there should be a gift I should gladly receive a letter from Water-vliet

from Issachar

Elder David Elders and all the family send their Love to all the believers at Water-vliet

P S Brother Seth I thank thee kindly and others that have had spousal care with thee for taking care of my family and when you have an opperturnity to give my love to the Church give also my kind thanks to them for their kindness and care to my family it has been a great releasment to me and I believe a great gain to my family and Doubtless salvation to other souls for I have been very sensible that if the care of my family had not been taken of me I could have done but little good in this Country But now I feel released both on my own and their account for I know if they are not satisfied with their priveledg there is nothing but the world and the flesh will satesfy them But I love them in the gaspel and comfort my self that they are doing well—

Issachar

Sister Lavina allthe you are included in my letter with the Brethren & Sisters yet I have a few lines for you by your self. I want you to be strong I want you to be comfortable I want you to be thankful and thank the Church and Seth and the family often for your priveledg I want you should send me word positively that you are glad that I am in this country and that you wish me to stay as long as God has any work for me to do here. every sensation of my soul is stretched toward the west I cannot look toward the east at present I want you to be saved with a great salvation I hope to have the best news from you that ever I did so I shall comfort myself with this [illegible] well in love of the Gospel

Issachar

For Seth Wells
at
Water-vliet

From Issachar Bates
Dec. 24th 1808. Newsy
& interesting. Ohio.

From Peter Pease January 1st 1804 [Ac. 1147] (1)

Turtle creek Warren county State of Ohio

Beloved Deacon and Eritheren and Sisters

I take this opertunity to write a few lines to inform you that we are all able to keep about but no Strength to boast of Some of our family are under considerable infermity we recieved your kind and weaning letter May 20th Dated April 14th 1808 we red it with reconciliation and Satisfaction but children are apt to make known their wants to their parents and youngers to their elders therefore I must take the liberty to lay before you the Situation of our family as we have felt and do Still feel a desire to lay Some foundation if posible for Some income as well as much out going it is expected that Elder John Saml Turner Lucy Smith and anne cole will Set out for kentucky Some time this week to make it their place of residence we have Divided property with them horsses waggons beds bedding &c &c

We have laboured hard to build a Sawmill but have not been able yet to make our dam Stand through much and hard striving we repaired our dam the fall past and got the mill to go well About the fourth of December last and the 23rd of Some months there came a Mity flood and the dam was rent this flood has done much damage in Some parts of this country on the Little miami and in kentucky mills and corn cribs went down the Ohio bodyly Some cribs with corn in them but we expect to try once more to repare our mill dam whether we will be able to do it this winter or not it is uncertain we also have Some feeling to promote the clothing business as Soon as we can find the way open for it as it is Judged that a fulling mill might be Set on the opposit end of the dam from the Saw mill and there is one of the young believers that has worked at that business in years past we have to pay high for dressing cloth and not have it done very well neither

if we Should erect clothing business we Should Stand in need of Some and Sheers and cards they are not to be had here Short of sending to Philadelphia Joseph thinks the Brethening at Lyning ham would provide a Series if they knew our Situation

Money is geting Scarce with us this may appear very Strange to you but you may be Sure that we donot waste it willingly or knowingly a tal but labour to make a prudent use of it as we know how our clothing is geting Short or Scarce we have but little opertunity to make cloth wool is dear and poor and we have but little room or time to make cloth tho we have made Some the fall past we have much waiting and Sewing to do by reason of So much company but I am not Speaking of these things by way of complaint for I cannot but make people welcom to come all that comes desiring to know the truth or wit[illegible] find Some ines[illegible]

I think to make a Statement of money that we have paid out
for printing for Richards pamphlet ——— 9 = cts
for the late publication ——— 154=00
965=86
Total 1119=86

we are not able to keep Sheep enough to cloth us by reason of
having so many horses to keep for people that come to see us
and they cannot come on foot on account of rivers and creeks
I have thaught of christmas gifts in giving clothing to the poor
if we could get some of it now I Should be thankful
but it is wearisome to me to write so much about plenty and needs
and I expect it must be more wearisom to you to hear it than for I
will say no more about it least I become too burdensome
So I close my letter with my best love to my beloved Brethren
and Sisters with a desire to be remembered by you all I often think of you
Fare well kindly from Peter

From Peter Pease [Ac. 1147]

(8)

Swatte Creek Warren County State of Ohio March 10th 1811

To David Dille (Elder)

I recieved your letter of January 23 1811
Contayned Decmber 13th 1810
[illegible] Thankfulness to hear once more from the Church
Respecting [illegible] concerning the title of our lands and having no
Return we did not know [illegible] on it and as the wicked was lying still
as to any [illegible] thought on our part, to let the matter rest
for the present, But [illegible] awakened to Such horrid enterprise
cution we thought it necessary for us to wake up also, and make things as
[illegible] and [illegible] any thing better than can be done under
the present situation of things then for you If you or your brethren shall See
fit to send us one power of an agent to act for and under the order of the
Trustees of the church there [illegible] did my utmost until coming for to do
Respecting my going home this Season I have to inform you, however crossing
it may be to my feelings. that there is no prospect of my going this Season
Times are troublesome here yet, Elder David does not feal it duety
for me to go at present, altho the Sound and threatenings of wars is
hushed yet their envy is very great and they have taken another plan
that is Sets Swearing and making Laws to try if possible they can
overthrow us that way, Concerning cattle and Sheep that has been
mentioned we did not expect money to be paid for them If the believers
has not got them among them Selves that they can Spare without
Injuring them Selves we do not Desire any to be caught for us at present
But as to driving them could I attend to it my self I would not be
in Doubt but I would get them home in good order

The Suit that was braught against Elder David had its tryal the 8th
Day of last february which took two full Days about Seven o'clock in the
Evening of the Second Day verdict was brought in - in favour of wilson 250
Dollars Damage and cost of court which is about 50 Dollars we appealed
to the Supreem court which will be held at Lebanon Warren county Sept
13th 1811 they took the advantage of us by employing three Lawyers
and Supposed to be the ablest and the most influencing one very bitter
against us, how the matter will turn or what it will cost is many un
certain the Prejudice of the world runs extremely high
There is two others standing ready to [illegible] bring on Suit if
this terminates in their favour, for that and Some other reasons
we have concluded to continue it as long as we can see any hope of
Geting Justis done us

I wish to give Some information concerning the man that has brought Suit
against Elder David and what his witness testified
Firstly Robert Wilson the present plaintiff against Elder David
and John Wilson his Brother when I first came to the country lived
about five miles from us Shortly after they came forward and opened their
minds and in a few weeks Robert went to Malcom worleys to live being
a single man went in as one of the family lived with Malcom more

Then one year, and was Settled with to his full satisfaction when he left the family the settlement was verbilly proven but no Receit was given the remaining time he lived with Nelson he lived on the same plantation but not in the same family the whole time he lived among Believers was but one year and ten months, what Little property they brought with them was taken to where they lived I understood that as it may never come to our family we had nothing to do with it in the fall I bought 200 Bushels of corn and paid them cash for it and some little Iron which we paid cash to Blacksmith for the two hundred Bushels of corn they acknowledged they was payed for that we was able to prove and they could not get by it

The charge he brought against Elder David is as follows one years and ten months work him self waggon and three horses property 70 Bushels of corn 100 bushels of wheat 60 bushels of rye 400 Dollars cash 300 wt of Iron

The Said John Wilson testafyed that the above mentioned property was Delivered to Elder David and he the Said John testafied that Elder David came to where he the Said John and Robert was at work and told Robert that if he would work on and be faithfull that he would se him payed for it

it apears that all this brought against Elder David through a prosecuting Spirit because he has the care of the people and is a Minester of the Gospil

I trust you will over look imperfections in my letter I am not Much of a Scoller you will See

N B Archabald Setout for Beaver February 19th 1811 Ruth we expect will Setout the fore part of next week to go on board of a boat at Cincinnati with Eight emigrant people

The family are all well as common

Elder David & Eldress Ruth together with all the Brethren and Sisters Send our Love to the Ministers & Elders and Brethren and Sisters to all the Church

Farewell from Peter

[A. 1147]

Union Village. Warren County. Ohio. January ye 1812.

Beloved and much respected Brother Richard

We received thy very kind letter of Dec. 21st on December 29th which made us feel very glad & was thankful to hear of the health & prosperity of the Church & that you was under a general blessing & gift of God — and likewise I thank thee kindly for thy generous offer of thine — if we should come & desire it — which I think very reasonable — if no unseen event should happen — we have concluded for brother Peter to come go home this year — although he is continually needed here — but the time of his coming I cannot state at present — if he should come I hope he will be furnished with sufficiency to lay open all the principle matters of our proceedings to thee & the Church for examination, but this I am conscious of, that we have labored to do the best we could under the various difficulties that have attended us according to the gift & wisdom given us —

The outward order or state of things at present stands thus — the meeting house is finished — the believers have finished the inside of their new dwelling house from top to bottom very well — they have built a brick shop 60 feet by 30 — two story high with a chimney at each end & two large rooms below & four above — but the joiner work is not done — Now if we had the machine & could making business set up among us as we could do it fast — which I expect good Father Richard will help us to when he gets it — the timber machines are very plenty in this country — but no cards made here as yet — the believers have built a fulling mill the season past that does right good work for our people. considering they have not travelled out of the flesh yet — we have gathered upwards of 200 — people old & young on your land here — to support a joint Interest — that we call believers — & they have cleared a heap of land last year & got in a fine chance of wheat for another crop — & they have raised a fine chance of corn. to make mush & pone of plentifully — likewise they have got plenty of pork to make bacon — all which the people here are very fond of — indeed they begin to learn to work middling well — only — some of our woods boys are a little to fond of hunting yet — but I expect we shall by & by persuade them to lay down their guns & stick to their business — the families in the society without have & also provided very well for bread & meat & some clothing —

But O brother Richard — to give a true Statement of the peoples faith how according to my sense & understanding, is this — we have a goodly number of good believers that their faith & obedience is as firm as a rock — & have remained stedfast & unshaken through all the persecutions & false accusations that the wicked have brought against us, and I have no doubt but they would freely lay down their lives for us if required — for which we love them dearly — but I expect if thee was here — they would feel very dirty & nasty to thee — but O consider — the state they were in when we found them — & how we had to go down to the bottom of misery — & take them by the hand & lead them out — & some we had to carry on our backs & get along as well as we could — but God has been with us & kept us from falling — but when we look back & see the path we have travelled — when the candle of the Lord shone round about us — & we had our Blessed parents to counsel us. & all our good brethren & sisters to help us — then consider a few of us here alone, at so great distance from the Church — & have to travel the old path over again — how do you think it makes us feel — & yet we are not alone. for we sensibly feel the Church present with us — & not only so — but the angels of the Lord are seen hovering over his little camp here, to protect & defend his little flock — from the wild beasts of the forest — which are continually watching to devour — but perhaps I have said enough on this subject — I must change my voice & sense & attend to an opposite spirit

In relation to the envy of the wicked against the work of God here — I think sometimes if I could communicate by writing & give a clear sense of it, to our beloved brethren & sisters in the east that are injoying the blessings of the gospel in their peaceable habitations — surely they must feel that all hell was broak loose against the work of God in ohio & other places in this country but their greatest spite sometimes turns — altho outward persecution such as mobbing and the like — has greatly ceased & so that we do not feel our lives in such immediate danger as we have done — but their envy & plotting is as deep & subtle as ever —

but their greatest departure appear to be at present upon false swearers — they will ransack the country over to get the basest of characters to swear some wicked things against us — even them that never had no knowledge of us at all — & there is no doubt but for one bottle of of whiskey they would get men or women to swear to almost any thing they wanted — but the truth does prevail & gains the ascendancy over their falsehood — among the rational part of mankind — for the fruits of the gospel does appear among the believers to that degree that if they continue faithfull it will overcome all falsehood in due time —

We sent last winter to the Church a copy of a law that the general assembly passed against us — after that we felt it our duty to remonstrate against it — not that we was afraid the law would injure us — but to convince them that the accusations that the law was made upon — was altogether false & without foundation — & the petitioners themselves was those bitter persecutors that came under arms to destroy us — which was contrary to the civil government of the nation — & that the law it self was unconstitutional — for instead of the authority suppressing the spirit of persecution they had altogether encouraged it — which was contrary to the constitution of the united states & also of this state — so we drew up a remonstrance — (which I wish they had a copy to peruse) & sent it to the general assembly that is now setting — & when it was read it struck the whole house with consternation & threw them into confusion — immediately upon this — there was another petition presented from our enemies with upwards of 800 — signers — they had gone into nearly every county in the state to get signers — this we was not aware of — for we knew what they was about this petition was read also — praying the assembly to pass a law to impower them to take away the shakers children — & while they was labouring upon these matters they was struck with a greater surprise still — for the Lord God of heaven shook terrible the earth — and the place & house where they was setting was shaken & the doors & windows & seats to that degree — that the men was struck with paleness — & some fled out for safty — David Purviance — the negro light preacher was so frightened that he ran clear across the street & took hold of a man for protection —

there was two of our young brethren at that instant in the senate chamber viz John Wallace & Athbel Kitchel — who was able to answer to all the charges brought against the believers — they had opportunity to converse with several of the members in the legislature & believed there was men there, that would advocate our cause simply, when ever it was brought before the whole house for trial — the assembly appointed a committee of five, to set upon the bisness — & make report — the brethren staid several days, but perceiving they did not chuse to bring the matter to trial while they staid — they thought it best to leave the matter & return — and as the assembly has not risen yet. so we cannot tell how it will terminate — as our enimies was continuedly to work & sending in petitions to represent us to the legislature as being the basest sort of the human race — & but few of them had any knowledge of us. only what they got by evil reports — we thought it our duty to try to open their eyes — & let some of our light shine in among them, that they might see more clear & know better for time to come how to make laws for the Shakers — I only give a short sketch of these things. time & paper would fail me to be every particular —

likely brother Elisha remembers Thomas Freeman the lawer — after the mob in 1810 — he wrote & publisht five long numbers against us — altho he was against mobbing — yet he took another way to destroy us — by having new laws made — he was the first that proposed this new plan of law making — & to reward him for his kindness we have taken his father & his mother — & have got his eldest brother & wife into the dance with us — & expect to get some more of his connections — & poor thomas feels very slim about it — so we think we have paid him very well — for his trouble of slandering of us — I think there is 12 or 14 more about here that have opened their minds within a few months — so they have not stopt the increase of the work of God — by all their artfull invented lies —

From David Darrow

I have before mentioned, concerning the earth Shaking in this part of the World— I now to give a more particular account— it first began on the 16th of December— at half past two o'Clock in the morning— I shall first send the extract taken from Matthew H. Journal in the Indiana territory— at Busseron we felt the first general Shock at two o'Clock at night— some said it was preceded by a sound like that of a Storm— its effects were alarming to the guilty— it Shook the Bees from their roosts— Shook the daubing out of the houses— cracked & threw down some Chimneys, made many believe that their houses were attacted by Indians— & others to believe that part of the earth was just about to sink or that the end of the world was come— also I might add that out of garrison portholes guns were fired— supposing that the enemy was about to overset their houses— as to their number— Ruth D— kept a strict account for about eight days She counted fourteen Shakes— & then quit— concluding they would not cease Shortly, which has been a fact— for ever since every few days we felt smart Shocks— last Wednesday night week we felt the last Shock which was considerable— & last Monday night week, Lewis vill (a very large town) felt the greatest they ever felt, so as to Shiver their window glass & we also have heard many of the citizen thro' this medium were converted to methodism— on our Journey home, we passed what is called the french licks— where we found a fresh water Spring converted to a salt one— & a salt Spring converted to a fresh— at Some distance from each other— Immaddison on the bank of the Ohio— the first Shock produced great distruction among the Inhabitants— perhaps almost all fell to crying for mercy— except John Sering— who has had some faith in the present testimony— who testified that it was now too late for him to pray &c—

I have seen in the public papers— as well as other information, remarkable accounts extracted of a letter— Clarksville tennessee on cumberland river— 26 dec. the Shocks then continued. So that the trees appeared as if they must inevitable fall— the logs on the ground Shook perceivable— several of their Cabbins their roofs were Shaken off— a piece of ground near this fell in, so that only the tops of the tallest trees were visible— & it is supposed the ground has not been intirely pacific since— other accounts State that two falses (one not more than 80 miles from here viz. Lime Stone & the other down the river at massac) where the earth has opened its mouth for a considerable distance in length— from 16 to 18 inches wide— the depth not yet ascertained. & remains so. It is a wonderfull indeed. that God Should Shake or move the natural World in Such a manner— to wake up its wicked Inhabitants— for it has been continued repeatedly in some part of the Country or another, since the 16 of December— last thursday morning, at nine o'clock we had one here that rocked like a Cradle the only one we have felt for Several weeks— it makes me think of many of the prophesies— particular Isiah— chap 24— vers 17— & so on— when the earth Shall reel to & fro— like a drunkard— & the foundations of the earth did Shake also as then the earth Shook & trembled. the foundations also of the hills moved & were Shaken because he was wroth— this has been the case here in the natural world or order of things— & We greatly rejoice in it— because the world is exceedingly wicked & will not hearken to the voice of the Lord God of Salvation— who is calling to them Continually to repent—

Therefore we say Let the heavens rejoice & all that is therein – for the Lord reigneth – & we hope the people will yet be brought to fear & tremble – for he will come to judge the earth – he will judge the world in righteousness – & his people with his truth – now let the astrologers draw near – let the prognosticators stand up – & account for these things – for the flaming insigns in the heavens above and the terrible shaking of the earth beneath – behold they shall be ashame – they shall be as stuble – the fire of the Lord shall burn them – they shall not deliver themselves from the power of the flame – in this day of God's vengance – for God will render vengeance to all his adversaries – and will be merciful to his people – and will comfort all that mourn in Zion –

most likely Deacon Richard – has seen before now – in the public papers – and read of the dreadful calamity – that took place – on the 26. of Dec. at Richmond in virginia – there was about 600 people of men women & children gathered together in their play house to carry on their wickedness – when all of a sudden the building was all of a flame & there being but one door to make their escape out of – 130 – perished in the flames – went down into the pit with the unrighteous – I had many things to write to them & had to collect & write them in a very difficult time – & when I could get time – but I hope they will be able to find it out – so as to understand my meaning – but lest I shall be too tedious I shall draw toward a close – only bear with my folly a little further – while I communicate one circumstance more – last Summer a likely young man from North Carolina called at our house – by name – Willie Gones – a methodist & his servant with him – he being of a good spirit – & a bright sence man he received faith – but on account of his company he made but a short stay – on his return home he called at Gosper while Benjamin & Richard was there – & received further understanding – he went home to N. C. but the fire burnt in him so – he could not stay – he bore a strong testimony in Carolina of his faith – he turried about 6. weeks & he & his servent returned to Gosper. & both confest their sins – & the last I heard they were both very strong & yelous – but how it will turn with him is uncertain – he owns 130. negroes and other property in proportion to that – but his temporal affairs are in an unsettled state he gave aman 4000. dollors to settle all his bigness – & come off with determination to live & die with the believers – but whether he abides – time will make manifest – for it is hard for a rich man to enter into the kingdom of heaven – there was a methodist minister of his acquantance came back with him – by name Matthew Meekham – he also confest his sins – and went home rejoicing that he had found the church of God – they have had a letter from him since – he was full of faith & zeal there – & sent that he should move in the Spring – but he had married a wife – therefore whether he comes or not is uncertain – for the want of a larger sheet of paper I must conclude –

according to my present knowledge – I think it is a general time of health among believers – we also feel mideling comfortable in body & spirit –

With these lines we all send our kind love & respects to good Deacon Richard. and desire he would make as free use of it as he may feel a gift – to his brethren and our brethren – to his sisters & our sisters – so kindly farewell in the Lord.

To Deacon Richard – Spier

From your good old friend & brother

David.

Note. I have never heard of my letter of last may being found. Which I was sorry for it — there was some matters in it — that I supose would have given thee some Satisfaction — but as I kept no Copey of it — I do not recollect the particulars — one thing I remember — which is this — that if brother David — M — has secured the title of our lands here — to the joint Intrest of the Church there — we are well satisfied — & chuse to have it so — for we mean to Stick as close to you as we can in all things —

Suffer me to ask — is not Deacon Richard coming out to see us. by & by — does he not talk about it — or does he mean never to come — Dear — if I could go as well as thee can come I should be in thy arms quickly — but I am bound & when I shall be loose I cannot tell — but when I put off this old tabernacle then I shall be at liberty —

David Darrow

Brother Richard — We have long expected to hear Something concerning Charls Wests business — We want to hear as soon as convenient — for he is gathered as near as his circumstances will admit —

Since writing the above Daniel Moseley returned from Dayton paper an account that below the mouth of Mississippi — there had been 40 Shocks of the earth in 6 days, to that degree that in many places the waters had gushed out of the Said earth — & many lakes had emptied the waters out of the same. So that in a short time the Mississippi raised 6 feet —

also that an innumerable multitude of trees that had long lain on the bottom of the river arose & Stood up right by the aggitation of the earth — also it was observed that all the Water fowl was on their wings at this time —

this is News paper News —

Containing Eld. Davids letter of
Jany. 1812

Free
Solomon Dunbar 29 Pa

Free Edward Dunn of New
Lebanon Columbia Co. N. York.
State to be left at Lebanon
Post Office.

Peter Pease, a wrapper without
any date —
Earthquakes on the
Mississippi —

1812

I believe Daniel remaind East on this trip.

[R. 1147]

(9)

From David Darrow. To Daniel Mosely & Peter Pease

Union Village. Warren County. State of Ohio. May 11th 1812.

Beloved brethren Daniel & Peter—

I now Set down to fulfil my agreement with you, that we made before you started from here— Which was— that when we recieved any Correct Information from Busrow— that we would write to you Immediately—

Last thursday we recieved a letter from Archibald & Ruth— dated April the 20th the Substance of which is as follows— Beloved Elders— we highly Esteem it a priviledge to write to you at this time— in order to give you some Information Concerning the times here. In relation to the believers— & the world at large— the believers in general keep their faith & are doing well— except Gabriel Bunch— who has Separated himself from us— in relation to outwards things. we have finished our Saw mill and nearly compleated a Comfortable house for the Children & those that have the care of them— with the addition of a kitchen for their use— we have also made Considerable addition to our farm—

But the state of the world affords a melancholly prospect— our dredful battle of tippecanoe & Succeeding circumstances have so forcibly Impressed on their Immaginations— that they have became the watched prey of tormenting fear & restless anxiety— Since that engagement their Spirits have sunk— and the courage of their hearts have failed them— those violent repeated & continued Shocks of the earth was a phenomina that baffled all the wisdom of their wise men— & the understanding of their prudent ones fail'd— to ascertain the cause— it alarmed their guilty fears & fill'd them with apprehensions of dreadfull & immediate destruction— yet they repented not of their wicked deeds— but apparently hardened themselves the more— their fears in relation to the Indians, for a short Space abated— by the Kickapoos, miamas, Wea, & Winebago, Chiefs coming in for a treaty— but this respite was of short duration— for immediately depredations were commited— horses were Stolen frequently— the week before last— 4 or 5 miles above us— a family were kill'd— & the house burnt down— last week a house opposite to us— on the other Side of the river was plundered & burnt down.

The whole Country in General are called into forts— many families have left the Country altogether & are gone— the governor & a number of the first Characters have Sent their families to Kentucky for refuge—

The whole country is up in arms – we see none passing or repasing but such as are equipt for war – We Expect every day when a draft will take place – & every believer capable of bearing arms will be called on to go – we are already fined five hundred dollars. for last falls delinquency – the officer has allready been round demanding the money. if it is not paid the next time he comes – an Execution will be issued against every delinquent – in order to make sale of their property –

the legislature passed an act last Sesion. to exonerate us from attending musters – by every mans paying five dollars per annum – yet it subjects us to stand our draft – & pay such fines as the Court martial shall shall levey on us – for our non compliance with their fighting law –

Our situation in these respects is truly distressing – for from whence shall we get money to sattisfy so many demands – we have it not – they must take our property while we have any – until they get satisfied – or there is no more – for we are determined to live keep & obey our faith – let the consequences be as they may – our greatest concern is, for some of the young believers – if it should be the case that the Indians should come in among us & commit any depredations – & the believers thereby be Influenced to act in contradiction to their own faith – & bring reproach on the Gospel –

Many cruel & bitter threats are thrown out against us by the [illegible] – such as this – they Swear if we do not fight – & the indians do not kill us. they will – again they say – they will now show us indian play –

But in none of these things we feel moved – being confident we are followers of that which is good – & who shall harm us – We have here given you a short but breif account of our Situation. &c –

We here close by sending our unfeigned love to our Elders. brethren & Sisters – We all desire the prayers & remembrance of all Gods people. &c the foregoing is a true coppey of the body of the letter – they did not mention concerning their health – likely it was forgatten –

We are now preparing a letter to send to them by the first man to Encourage & Strengthen them. to endure these trials patiently & not to resist evil. but overcome evil with good – & if the world will take now them of their property let them have it – but not to let the wicked have their faith nor their Souls – that belongs to God – & not to lay any constraint on the young believers – concerning their defending themselves – but to hold up to them. the faith. Spirit. & simplicity of the Gospel of Christ – & then leave them to act as they can answer it to their own consciences – & to God –

We could not send any brethren to help them at this time – because Several was called for another way – So all the help we could send them is – in our desires feelings & Sympathizing with them – the evening after we received the letter we had them to get an that lived on this Section. Richard read the letter to them. they appeared generally to be deeply affected –

Last friday. John Rankin & Jesse Moore arived here from Gosper—
the believers were generally well there— also at pleasant Hill— except
old Dinah Brantd. & young Anna Thomas— Dinah they did not think would
recover— they brought letters from Benjamin & Joseph — we learn by the letters
& John's opening— that those difficulties that obstructed their Increase & travel.
when Peter was there last winter— cheifly remains with them yet— altho
they have found some Increase in some respects— by all we could feal & learn
it was evident that they would break to peices if they had not help soon —
We believed it was duty to help them— likewise John & Nathan & others of the
young brethren felt great freedom & willingness to help them—

So we have concluded for Matthew H. Thomas Hunt & Samuel Hallowy
to go as soon as they can get ready— perhaps they will start on the [illegible]sday—
to continue there through the season—

In relation to matters here— they remain much as they wo[illegible] when you
left here— there has been no more drafting yet— but it is expected soon.
the army is now lying at Dayton— waiting until they get their complement
of men— which is 12.00— & if they cannot get their number without they will
draft until they get their complement— John Houston at Beulah was
drafted last week— & what they will do with him is unknown yet —

Last monday morning we was favoured with another smart shock
of the Earth— which is some Incouragement to find that the God of heaven
Still notices the Inhabitants of this wicked world—
John Shaw that lives between here & the Wabash— wrote last week to his
brother here — Says— that the Indians in that quarter are all very busy in
getting in their Corn— & are quiet peaceable ~~[illegible]~~ neighbours— & he does
not think there is any occation of making such a fuss about Wars.
John Rankin. Says— there has been no call for Soldiers in Kentucky yet—
So what the end of these things will be— time must make manifest—

The brethren go on peaceably & well with their bisness— & appear
to be zealous— they are now planting that land at Andrews place —
they have cleared all the stalk ground— & got cheif part of the wood of the
new land— but there has been so much wet weather & cold since you left
here. it will be late before they finish planting—

I have Now fulfilled my promise to you— & shall wait with some
anxiety for you to fulfil yours. as soon as it is convenient after you get to the church
the believers are in a better State of health than you left them — We are also as comfortable
Martha has recovered her strength. So that She can labour sharply again—
with these lines we send our love to you. & as many as you feel to give it too. Farewell.

N.B. Martha desires peter not to forget the tape loome & Shuttles.

David.

John W. has conversed with Harris. & he has no prospect
of getting that land—

Lebanon
May 13
Richard Spier
Columbia County State
Of New York
to be left at New Lebanon
Post office

125

Elder Chas. A. May 11 1811
Mr Hamblin at Salem &c &c

[Ac. 1147]

Pleasant Hill — Ky — November 28. 1812. —

From John Meacham

(11)

Beloved & respected Deacon Richard (& Piers.)

I went to send a few lines to thee, and what shall I write, for we have near exausted our little Store of information in the letter to our good Mother and yours. — I have nothing extraordinary to tell you about, but will give you short sketch of our present situation in temporal things — The young believers have begun to build one dwelling house 60 feet by 50 inside — the Kitchen part 22 by 50 — the Seller is dug out the whole bigness of the house and kitchen, and the foundation of the wall laid — they intended to have built it up to the first floor this fall, but was prevented by having to spare two of their best teams with their drivers to assist the Busperon believers in moving. — they expect to get it up and covered next season, and will do what they can towards finishing it during the winter following. It is to be of stone, three story high and fronts the meting house. The same family that this house is begun for, have built a nice frame barn 36 feet by 70. — other buildings of less note have been put up — The society have made considerable improvements on their farms — have got in considerable crops &c. — The horse mill does well, and has had a great deal of custom this fall — The Saw mill dam is raised considerable higher, and the mill rebuilt — it is not proved yet but is thought to be worth four or five times as much as the former. — They are not out of debt yet and the only reason is, because the Trustees do not collect what is owing to the society. The money is in good hands, but the trustees, as long as they are not crowded by their creditors, feel loth to push their debtors. — They have got so as to be able to live comfortably and to carry on their buildings &c. cheafly from their own earnings — they are not allowed to purchase any thing but they pay down for, except it should be land. — They have not been much distressed yet in consequence of the war — The most influential & leading characters among our neighbours are generally favorable The

The society has lately made a purchase of a bordering tract of land containing two hundred & seventy odd acres - they have paid a little down - a considerable part of the remainder is owing to the believers for out lands, sold; but the payments are not became due; and the man has consented to wait and receive them as they become due - Constant Knows the land, it is the tract owned by Robert Denny, where on are three seperate plantations, and includes the best milleseats on Shawnee Run. —

We live in the meeting house - are conveniently situated and comfotably provided for; and if we do not do well the fault will be our own

The love we had to share at present we sent in Mothers letter. Farewell

John Meacham

Beloved Deacon, having had no convenient opperteunty of sending letters for a considerable time, we had a number in contemplation, at this time to certain friends; but supposing it might be rather more satisfactory, we shall postpone a part of them for about Five or three months. - Should we send never so many at one time, the information would be much the same in substence in them all, but by waiting and sending a part by & by, we may possibly have something further.

John —
Meacham.

Nov 28th 1812

John Meacham dated Pleasant Hill Ky

Concerning building, improvements &c

and the move of the Busiron Society

[Ac. 1147]

From David Darrow.

Union Village, Ohio, Nov. 2nd 1812.

[illegible] Dearly Beloved brethren — Dearly Beloved [illegible] Whom we love [illegible] in the gospel [illegible] Likewise all them that labour with thy [illegible] Beloved [illegible] and to all and every good brethren & sisters in the [illegible] We all united [illegible] Beloved brethren & sisters in the [illegible] and communicated by & through brother [illegible] & letters — present [illegible] also for that abundance of presents [illegible] of light & love coming out of the east [illegible] — unto the west — it truly was felt more refreshing to our souls than cold water could possibly be to a very thirsty [illegible] cold water is to a thirsty soul — so is good news from a far country — Brother Peter arrived here in good health on the 27th of last month with him his horses — Nathan & Hezekiah started from the river with the loading — & arrived the 2nd inst. with the [illegible] which they brought — arrived here safe & in good order — a manifest token of your love to [illegible] & your faith and [illegible] & zeal to support this cause here upon earth & the [illegible] of the spirit, a token of your love, care & sympathy with us — to support & encourage us — to endure all trials patiently [illegible] all these precious gifts — We feel it our duty to return our humble & hearty thanks to all our kind & charitable brethren & sisters in the east — for we know it is the work of the great God in this last day of Christ's second coming unto the stone [illegible] gifts of love & charity to his people — it is the fruits of the spirit which love, &c. [illegible] to receive so many pleasing to us to relieve so many individuals — but to mention so many letters should be tedious — for to answer our feelings [illegible] & Mechanics & such as are [illegible] hope & trust their wisdom & charity will excuse us — It is great satisfaction to hear and understand — that our labours here in every respect is approbated by the Church — Indeed we [illegible] that we have received more than a hundred fold — for all [illegible]

[illegible] the Church there - yet it is no discouragement to us to persevere - for the way is open [illegible] on views - [illegible] of the way - shall never prevent our [illegible] - for we are determined to gather all we can. and [illegible] and [illegible] on in the way as fast as we can. after those that [illegible] before - & living for the field is so [illegible] we [illegible] - we [illegible] have a [illegible] that [illegible] - [illegible] for us [illegible] have done the best we could [illegible] according to [illegible] & grace of God given us we

Likely Bro Richard would be glad to know some of the trouble and suffering that [illegible] believers in this Country has to undergo for the Gospel sake we will state a few that has happened of late - on the 12th of Sept (Saturday about midnight) Isaac Luther & Joseph Luther were sent from Bassrod - as messengers - to inform us that the danger & trouble of the war had become so great, that it was not safe for the believers at Bassrod to abide there any longer - that the whole body had moved off - except a few brethren that staid to see what they could do for their property - So long as it was safe for them to stay - they dare not come through the wilderness road - but went to take the road to the red banks & down the ohio there into kentucky - which is near 300 miles from him & there encamp until they could get word from him -

We had but a short time to consider the matter - for the business required haste - but by all we could learn & feel we thought it was better for them to keep together as a body - especially if they ever meant to return to their own land again - altho Pleasant Hill and Gorham are much nearer the Red banks than Union Village - yet we were satisfied that the believers here were much more able to bear such a burden than they were in kentucky - the believers here had plenty of provision & felt liberal & free to impart - and suffer with their distressed brethren - we accordingly [illegible] Bro John Wood with letters on horseback to get with all speed to them to let them know there was liberty for their return to us here - & for him to go by [illegible] to request the believers there to send on what relief they could - & the waggons & provisions to help them along until our waggons could get to them - as soon as we could make ready we started four heavy waggons with what provisions we thought necessary.

The brethren went immediately to making preparation for them. They built several new cabbin houses for them on their out lands. two large ones on the land that time Wallace now lives on that belongs to Isaac Wood. & others - which is about two miles from here - because there was land there that needed to be cleared around the small out families be moved into the large ones - in order to make room - we thought it best for them to live together as far as could be conveniently. and for their elders to take the care of them - get to give them equall privileges with the Society here in publick meetings &c.

On the 4th. of october. Peter Started to go meet them - as we were sensible they needed all the help we could lend to them - & we knew of no one that could make them so comfortable. & be that help to them that he could.

Now I will return & give the reasons of there removal - first through the summer they were quiet - & attended to their business - & were greatly prospered in their crops &c - after harvest sickness came on - four brethren died. Viz. Joseph Worthington. William Basselton David Odell. & William Galaher and it was very severe through the Society - & about the first of September the dangers of the war began to come on again - the Spies or rangers that have been kept out all summer since last Spring - kept coming in with accounts. that there was greate bodies of Indians collecting - at length there come express word that fort Clarke was about 45 miles above them & surrounded with a great body of Indians (which was true) & there was no doubt but the most in the fort were all killed - (this we did not know for they defended themselves till help came) their there was nothing to prevent their coming down to us - Soon after we were sent to guard some provisions a few miles above them - 4. were killed & five escaped - two miles from them a nother man was killed. & the rest when they got up were running & found the Indians had been among them - they took their tracks very plain. & track in the dry sand they traced them round their meetinghouse - up to the block house gate - found where they came in. & where they went out - but they did no damage - by this time the alarm had spread into Kentucky - & all the Countries round about. & armies of militia began to come on.

the believers Settlement was their head quarters. to make a stand till there was a Sufficient number collected to venture to go on the first body that collected was 1200. men & 700 more - General Hopkins was yet behind with 3000. more & the first that Encamped had warrants to take provisions & forage. & any necessaries they wanted where ever they could find it - they took all the horses they could find - also all the axes & farming tools that were fit to carry with them - they took Corn & meal & Cattle & the like - they took the locks from under their houses & cut them to pieces & threw them away - their meeting house they took to keep their Stores in & others building that they needed - by this time the believers began to be discouraged & were afraid to stay any longer - & said they had rather lose all their living than to venture their lives in such a situation - the Elders also concluded it was impossible to keep the gospel between two such fires - for if they escaped the tomahawk - they must perish with famine - for the army would without all doubt in going & returning - devour all their living - & if they should get any money for it there was none to be brought in all the territory - for the Inhabitants generally moved off last Spring - & there was not much grain raised only what the believers raised - So they all agreed to move off & leave the Country - on Sept. 14th the army that lay there marched off - So they took that opportunity to make their escape before the other army came on - they had a keel boat in the Wabash that they put in & Several [illegible] & put the rest of their [illegible] Household furniture - bedding - wearing Cloaths &c they buried their Cannon - Window glass & the like - & took what they had left from the Enemy & their own & put on board as many waggons as they could - on the 15th of Sept they all [illegible] & left William Davis [illegible] to take care of their Crops as long as it was safe - about 300 - [illegible] & left that was [illegible] there was 16 sick that was not able to travel along - [illegible] they kept [illegible] for a long time in a hollow & then went to the Red banks under cover of the army that was coming on that way. So as not to be exposed to the Indians - they

They reached the Wabash & crossed the Ohio. & got on the Kentucky side in ten days - they went to where they could get fine weed plenty & there Incampt. to wait for further orders - but after a short time their peace was again interrupted - armies of men were marching. the press gang again came among them. robbed them of 17. bed blanket took some off the sick where they were lying. and would have taken three times as many - but the other parts of the camp got knowledge & hid theirs - they said it was cruel but the salvation of the Country depended on the support of the army - they had to hide their horses & waggons wheels expecting every day to lose them -

At length they found there was no safety there - they agreed to break up Camp & march off - & take a back road & go to Gasper - the direct road up the river to Cincinnati was more dangerous - So they Started for Gasper before our waggons got to them - the heavy rains Soon came on - it rained two days and three nights with but little cessation - it came down so powerfull at nights that they could not keep their fires alive in their camps. even to cook their victuals - what tents they could make did not keep the water off so but that the water & mud was near ancle deep in their tents. So they had to stand & take it all night - wet through to their Skins - then in the morning travel on through rain & mud. & at night incamp so again. the brethren at Gasper heard of their coming they Started off one waggon & a number of loose horses to their relief - So finally on the 16th of octaber they all arrived safe at Gasper in better health than they was when they Started - peter & the waggons that went from here gat to them near by gasper - they staid three days at Gasper & recruited. had their washing done. their horses Shod. &c - then they marched off again took the road for pleasant Hill - peter stuck by them after this - & marched them as comfortable as possible - & they did not suffer so much on their journey after this and - he went forward & made provision for them & their Creatures - in the most reasonable & comfortable manner he could & looked out the best camping ground he could find - So after eight days more travel they arrived at Pleasant Hill - there after tarrying two days there - & partaking of the free Charity & beneficence of their brethren & Sisters - they Started for Ohio -

on the last day of oct^r. they left pleasant Hill - & arrived at Union village Nov. 10^th. at 10. o.clock. A.M. the 5. last days it rained a hurdane the waters were high & the [illegible] from here met them at Cincinnati with waggons & horses - & that the women & Children chiefly rode from there here - it was an affecting sight to behold - to see 17. waggons. & such a body of believers travelling through mud & water. Covered with mud. We made large fires in the [illegible] part of the meeting house - & put as many as could be comfortable - the others went into the other houses - we kept them five days washed & cleaned them up - then they moved to the places prepared for them - we moved our east family into the other families - except some beds - & wearing cloath & gave up all them buildings. household furnetiure, a large barn full of grain & hay - & large Stacks Standing round Cows &c - to their use - the Elders live there with 35 others - the buildings we David Spinning family formaly lived - is all given up to the Children's order. So we have got them all in comfortable buildings - & wood plenty to make fires to keep them warm - & we hope they will not starve for want of victuals to eat. but what will be the issue of all these things God only knows - Brethren & Sisters pray for us - for trials & burdens lays heavy upon us - yet we would not be understood that we are cast down or discouraged - here we are not - we have learnt to be joyfull in tribulation - & God has blessed us with a comfortable measure of health - & the remainder of our strength & days shall be devated to his will & service - it was great satisfaction to hear of the kindness these distressed people received of their Charitable brethren & Sisters in kentuckey - they spared no pains to make them comfortable - about 40 grown people & Children - that formerly lived in kentuckey Staid at Gosper & pleasant hill - it is wonderfull - nothing short of the protecting hand of God could carried them people safe through such a journey - & they all arrived in a middling State of health - not one died on the way their journey was something similar to the Israelites - wandering about in the wilderness to get too the promised land - but it is evident they were more comfortable then they could have been, had they come the direct road - them that came by water had 730. miles to come to reach here - them by by land about 500 - We have had no [illegible] from them lately - the latest & most correct we have - that when the army returned - they devoured the remainders of the believers [illegible] - except some Wheat Stacks - We have stated matters & Stant - but not hope we shall be understood to been very particular - with explanations - would take a considerable volume - We must close the Subject for the want of room - we all unitedly Send our unfeigned love & remembrance to them - & to the whole Israel of God - signed David - Note - it may be observed - that the officers & Soldiers did not use the believers much worse then they do their own people - where ever they go they have power to take what they need but they have it appraised - & given Certificates on the Quarter master or treasurer but the generality of them that join the army - are Low lifes & without conscience -

In relation to our making defence in a public manner for the truth & against those slanderous & false accusations that the wicked published against us – was a great trial to me – & we shall do no more at it – then what is evident that truth & justice requires – perhaps it might been as well had we omitted some things – but upon the whole I have no doubt but there was a gift in it & a blessing has attended it – the wicked has been silent [a long time] & published nothing against us – & the truth does prevail – they were determined to drive us out of the country – in spite of all the laws of the land – & it appeared sometimes that they would effected it – had we been silent & kept the truth hid under a bushel & let their falshoods & lies prevailed & circulated among the people – [of mankind] the sense of the people was such in this country – that the candid part said that if we kept silent & made no defence that the generality of the people would believe those false reports that was flying swiftly through the country – but we think they will not be able to gather any more strength in that way – the law suit that the apostates commenced against me is at length settled before the supreme court – & I think it has terminated honourably on the side of truth – the plaintiff had deserted his country – & neither his attorneys or friends would give [it] security to prosecute the action – so the judges cast it out of court & that is the end of it – which works more conviction in mankind to believe their charges & testimonies were false – than tho. they had stood trial & got beat. Richard was lately taken with a writ of habeas corpus – & acquitted before the supreme court – it was evident to the court this witness was false – so in every public attack the wicked have made upon us – they have failed of getting their Saviours minds answered –

Through all the Calamities of the war that has been here the season past the believers here have been wonderfully preserved – it is evident there has been an overruling hand of God – to prevent the brethren here from being subjected to any excessive fines or punishment – altho. seven brethren were drafted at one time – yet it was so brought to pass by the hand of providence that they all escaped paying fines – altho. the law could demand 100 dollars of each man for delinquency – for all these things we feel thankful to God –

P.S. – Since writing the above John McCombs a good honest believer (David – arrived here – he left Busbrook the 14th. instant – he said – the army still kept passing & repassing – they had plundered every thing that was eatable in the middle settlements where our children all lived, except some wheat & stacks – the two other settlements was not so much pillaged – 100. hides & skins in the fats – was devoured by the army – &c &c &c –

Important: Why they
Lebanon O. } moved to N. Y. 75
Dec. 8th 1812 }
From Father David.

Richard Spire — Columbia
County — New York State
to be left at New Lebanon
post office

From David Darrow (12) [Ac. 1147]

[illegible]

[illegible] (Copies) [illegible]

[illegible]

[illegible]

[

[illegible]

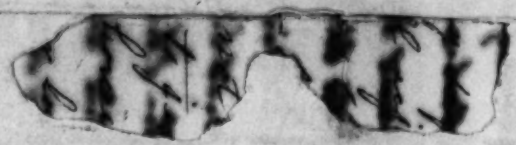
We all unitedly Send our kind love to thee - please to remember us to our precious good Mother & those With her - & to all our Beloved brethren & Sisters - So far as thee may feel it necessary - for we do love them with that love that Can never fail - So kindly fare well - Loving brethren & sisters -

Signed David.

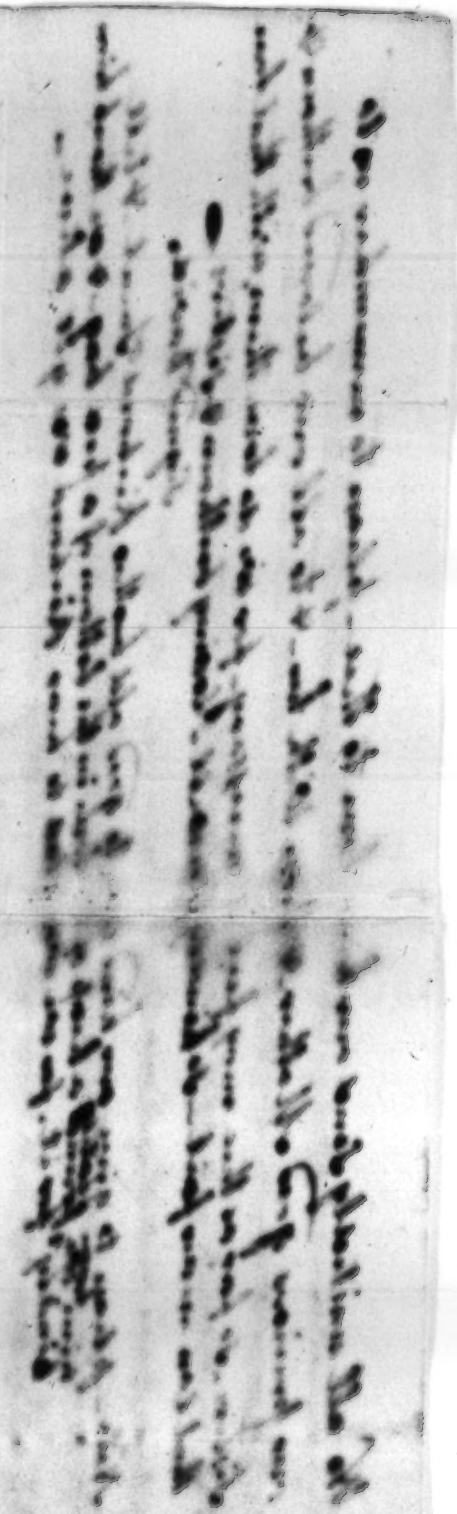
Note - please to give our kind love to good old brother Richard Smart & tell him We found a heap of his hair in the bottom of a pea bag - & we thank him kindly for it. for we are glad to hear Richard are yet alive -

Note. Last week, 102 miles with the same Ox. Last day - 30 miles - very wet & muddy.

Union Village Feb 22
1813
Concerning the War and
Troubles in the West



E. David Darrow Feby 22. 1813
Concerning the war & troubles in
the west —



From John Meacham's (15) Pleasant Hill April 9th 1813

Richard Spiers Office Deacon in Chh. at Lebanon.

Respected Deacon, last December we directed a letter to thee and enclosed one for the Mansby, which likely have been received — I think remembered in yours that we had kept back a part of the letters we first proposed writing, and should endeavour to forward them in two or three months. Accordingly we now take the pen to write again; though the time is longer than we then expected.

We are all in usual health — the young believers are generally well and in as comfortable a state as is common. They have had some sickness during the winter, but none have died since we wrote last — none have gone off, nor more than about three come in. — The winter past has been remarkably cold & severe, and the spring hitherto, as remarkably wet.

Probably you have heard of the distressing sickness among the poor young believers at Union Village. — We received several letters from them last week — they state that the fever which has been so prevalent there ever since the Busperon believers came, was still raging to a greater degree than ever. When the bearer came away, one young man (Gethro Dennis) was lying a corps; and they were standing over another to see him die. and a large number more were sick — some of them dangerously. — Brother Peter states in his letter, that since last May they had buried 17 — a number of children were among the departed. — The Elders were all well. — We heard from Gasper as late as the 10. of March — the Elders were well — several of the young believers had been sick — one had died — the rest recovered and recovering.

The letters from N. V. state that 14 or 15 hundred Dollars will not more than clear them from the last draft for the wars — Three of the brethren here were drafted about the same time; but the business was so conducted that it is not yet known whether they will have any thing to pay or not. they have some hopes of geting free. Our enemies here, find they have to walk very strate (sic) as to touching the law, in order to get any advantage of believers. — A certain able lawyer with other friendly men have always stood for their defence, and have hitherto cleared them from muster or training fines every year by means of some illegality found in the proceedings of the opposite party. — Several law suits have also been brought against the society within two years past, for trespass in other cases; but the plaintiffs have every time been thrown, and had the cost to pay.

But Deacon Richard, we would by no means be understood as boasting, for which we feel no inclination — we know of nothing here to boast of but tribulation & probably we have no more of that than is our due proportion with other believers, especially of the right kind. — Our young believers have had hard scuffling to get along; and still have hard scuffling. But we think they increase a little

both as to Spirituals & temporals.— They have got pretty much out of debt, and still are as much in debt as ever. As fast as they have been able to get their old debts settled off, their manner has been to contract new ones or rather faster, by making fresh purchases of land &c. but we trust not more as yet, than they will be able to discharge as fast as they can collect the money for out lands sold & to sell. They are tollerably cautious of diping the bowl of the spoon deeper than the handle will bear; and we labour to strengthen them in that principle.

We have made a small beginning to form a settlement of believers on the place purchased at Fromen's Station, or Little Lebanon as we have called it latterly.— Br Constant knows when it is— Br Caleb also went to see it.— We expect a considerable number more will go there in the fall.

The stone house begun there last fall has lain almost entirely still ever since; but they expect to take hold of it now in a few days, and will endeavour to get it up and the roof on before cold weather.— About 20 of the brethren have been all the spring making a waggon road up the river cliff at Fulkerson's ferry— Constant knows where it is.— The believers have purchased that ferry with about 190 acres of land attached to it chiefly on this side the river. This place will be of importance to believers for the landing and depositing of salt, Stones &c, Timber & the like, brought down the river— besides, the income of the ferry & wearhouse to be built there will be considerable There is no hill of importance on this side of the river nor between here & there— the cliff where the brethren have been at work is on the other side.

We begin now to think we have written enough such trash for once— perhaps more than you will want to hear Be so kind beloved Deacon Richard, as to accept of our sincere love to thee, and impart the same to all our good Elders, Brethren & Sisters, as far as you find it convenient & think proper— particularly to our Blessed & dear Mother and the Ministry with her — also to the Elder Brother & Elder Sister in your family, and the rest of the family. We have not forgotten our good old home, and good old friends, but anxiously look forward to the glorious time when we shall see them all again and live with them forever more. Untill then we beg them to bear us in mind.— We want they should help us in spirit to fulfile our present calling and that we may have a safe return to them. We never understood that Mother had given us away, but only lent us for a time— Farewell.

From your Brethren & Sisters
at Pleasant Hill— Ky

Apr. 9th 1813
Speaks of the dispersion.

Elder Eden &c.—
Pleasant Hill

(13) Union Village Ohio July 20th 1813. (Ac. 1147)

(From David Darrow)

Dearly Beloved Brother—

We feel unclean & unworthy to approach the throne of grace & address you in the least—that we could not all refrain writing a little at this time—our ardent desire & prayers to God is constantly for your health peace & prosperity—the sufferings, and afflictions that they have lately passed through has touched the deepest feelings of our souls—sometimes we thought if we could hear that they were relieved we should be exceeding thankful—

for the love that is planted in us feels everlasting—that can never wear out nor decay—but to hear that our good precious Mother yet continues in the body to lead & comfort her children is a matter of great joy & consolation to us—

As it is written—fear not thou Mother of the children: for I have chosen thee saith the Lord—& again—Be joyful O thou Mother with thy Children: for I will deliver thee saith the Lord—

We know that the foundation that God has laid stands sure & will abide when all that is of the earth earthy—shall be dissolved & return back to its native Elements—

Whereas we received your letters of February 26th & April the 3d and one from Florida the 13th and the copy of a letter sent to brother Calvin took we felt to say not like Father grieved & Mother let me cry my belly full—so near & dear to us—

but received your letter of [illegible] dated

Thought it necessary [illegible] once more with thankful hearts—that it is a general time of health among believers here at present—few cases of any that is confined with any dangerous disease—tho there is some that have some complaints—but through the many labourers & sufferings that they & we have gone through since [illegible] have met with much [illegible] in nature & things—[illegible] work of God is [illegible] concerning the [illegible] are hoping & praying as they can—but at times find difficult on account of [illegible] for themselves to enjoy [illegible] it out. it made it [illegible] something worse than [illegible] have now land & wanting some of the world—We shall now mention a little concerning the times & seasons here—that has been brought to pass in the course of providence—the first of February—the rainy season—it rained the greatest part of the time for three months—

Such terrible Storms & rains as is not common in a whole century
Great part of the time the ground was covered with water - the waters in
the Wabash was 3 feet higher than they were ever known before - & the
Ohio at Marietta was 5 feet higher - Brother I Hanbor, & Robert Gil
Started the first of June up to little Kanhawa - in the state of Virginia
170 miles from here - & 34 miles below Wheeling - to visit some new belie
they got from the Inhabitants a correct account of the destruction that
had made there - one man said - he counted as many as 30 - dwelling hous
floating down the ohio river - & how many went in the night he could not te
many people were drowned - all that had warning in time fled to the
mountains as they did in the time of the great Earthquake in the days
of Uzziah king of Judah - Blannahassets Island a mile & a half
in length - that has been called the beauty of this western World - the
Brethren saw it - & say - it is totally destroyed - all the building, fence
fruit trees with many superfluities is now a heap of ruin - there was
100 acres of hemp stacked up - but the waters took & lodged on the trees that
was the occation of there destruction - their barns low limits with all their
living on the river - was swept away - it is the Judgement of some - that
from the ohio river - to the wabash - there has been near one hundred thousand
head of cattle sheep hogs & horses - that has perished in the winter the season
past - the rains ceased the 4th of may - but the ground here did not get fit
to plow till the 10th - & the 15th - they began to plant corn - & finished it - then
the Brethren here sowed 18 acres with flax seed - between the 10th & 15th of may - &
sowed 4 acres more - they began to plow for planting the
17th & by the 21st they had planted 40 acres - & then began to plow for planting the
third hundred - & then might have planted it - then
there - & that as any detained - it rained - & the most all the
Second week and Swimming deep to a horse - the brethren here made out at last
to plant 60 acres of corn - but they did not get it done till sometime in June -
but by reason of the wet & cold - a hundred of corn in the country rotted in the
ground - & what did come up - the cut worms were ready prepared to take a large
share of it - many whole fields were taken up & about in the country - after planting
the 21st & 22nd they began to give them up - but this was not all the harm
by the first week in June - the army worms came on by millions & millions - as
they would devour all the grass on the country - & they have done a hundred
fold more - for we see them - both in this State - & Virginia - whole fields
& there - so it has been here like the plagues of Egypt - & this is in
judgement but still the afflictions of the people of God - what are
But if these should be the fruit in the time
on the fields - we feel
& if we stand fast in the
and I will remember me
the believers what harvest there is very good - & they may get half a crop
of corn - their flax & oats is middling good - but they have a fine chance
potatoes & growing - also of pumpkins & if they can get a good
crop of turnips - we think it will do us very well -

In relation to the war it is not so distressing among believers as it was last year. none of the brethren has been drafted since last winter. & them that was drafted have not paid any fines yet — God has wrought in favour of his own work — through the divisions & disputes among themselves - on account of the drafts in this government not being legal & just — so that they have not called for the fines yet — & whether they ever will is uncertain — altho. according to them laws they could be received upwards of 1500. dollars - of the believers here. so through the invisible power & hand of God. we have hitherto escaped their hands from fines & punishment, and that which is to come time will make manifest — O brother Richard — it is now 8 — long years & 20 days since poor David has seen thy face & then cannot think or imagine how many thoughts & feelings the has had within that time. some of them has been very good — & some not altogether so pleasant — but he feels to take courage & endeavour patiently to the end —

We have been labouring a considerable time for the destruction of Great black I — for we are determined he shall die — also that all wicked Sweet, shall be cast out from the presence of the Lord — and go & dwell in the land of Nod — for that is his order — for when he is suffered to bear rule among believers. he destroys all their peace & happiness some of us feel that we have almost gotten the victory over him — & we hope the rest will never lay down their arms until that beast is slain. & his body given to the burning flames —

We had some more we wanted to write, but my pen is so bad. that I think to quit — last week we had direct word from kentucky the Elders. and people were generally well — nothing extraordanary had taken place — both at Pleasant Hill & Gasper — Calvin & Polly Broomer. & Sally Thomas. from P - H - has been with us 20 days, in a low consumptive state — the two sisters there is no prospect of their recovery — Calvin we hope will —

Brother Archibald & Sister Ruth. are comfortable at present. Brother Isaachar is rather feeble this summer. yet we able to sing & labor. & preach some yet —

We are all in a middling state of health. & no great reason to complain.

We all unite in sending our kind love to good Deacon Richard. Please to be so kind as to remember us poor Children here. to our precious good Mother — also to Elder Brother & Sister Ruth — & to all our good brethren & sisters — for we feel an impartial love to all — kindly Farewell.

In union — Signed David —

NB. brother Salomon & sister Jenny. sent letters to the Church at Lebanon & Hancock — the 8th of June — the letters that is sent here. should mention near Lebanon, or Lebanon post office — the last we received dated may the 25th sent by us to Franklin. June the 19th and we did not get it till July the 3.

Notice I had like to forget to mention our prosperity—
Shepherd intends to set his herding mill to work in two days—
We cannot recommend its works yet—he says it has done more—
but it is a curious thing indeed—

Also—the brethren here have raised the season past 140—half blooded merino lambs—likewise—they have raised a fine English bull 3 years old the 10th of June past—the measurements as follows—Length the nose to the root of the tail—10—feet—8—inches—round the brisket before the legs 8—feet 11—inches round the girth 7—feet 5—inches round the middle 8—feet 11—inches—and 5—feet—6 inches high—I guess as fast now as ever—it is as handsome in every point—as he is big—so that brother Potter does not feel quite so lean and poor as he did last winter when he wrote—

Elder David Stevenson's letter of July 26th 1843
Concerning Lickly war, Bloods &many
other exciting & interesting
Drafts & military scenes

Elder Orson Pratt
Present
Dear Brother
Enclosed you have a Communication from Richmond Ohio Carroll County. State of Ohio—
Which I have taken from the Post Office—

Dear Brother. (14) From David Darrow 1813

We believe it will not be a miss to put a few lines into the wrapper, seeing the postage will last no more than clean paper — on the 20th of July. We sent a letter to thee that gave an account of the outward Judgements & Uncommon Season that had been here & Sundry matters that had occured which we have had no returns of — also — on the 2d. of November. we wrote largely to the Church — & gave a general Statement of our journey into Kentucky. & other matters that had taken place before that period — which we hope you have read before now — also — We have received all the letters you have mentioned down to the 21st. of August — In our last letter we stated that seven of our Young brethrin were drafted & taken into the army — since that time We have received Several letters from them — they were taken from Franklinton to wapper Sandusky — from thence to Lower Sandusky — to Fort Stephenson where the Britishe were defeated last Summer by major Crohan, — this is 200 miles from here. there was general Harrison's head quarters — here their friend Capt. Collins took his leave of them — & was Some little affected. he & his men went on to their detachment. for they were regular troops. they Soon made known to the officers their case & faith — that they could not bear arms — or do any duty that related to the war — therefore if they was kept there it would only be an expence to the public. they thought it reasonable for them to be discharged, that they might go home where they could do Some good — the General said that he could not discharge will hearty men consistant with his official duty — it would create a muting in the army — for many more would claim the Same liberty — the brigade major Lewis. that did the chief business in the army — was often to see the brethren he was a very civil man — & many from generous & kind to the brethren. altho. he was a man of great powers & authority — at length he told the brethren — he did not want them to do any duty that was Contrary to their faith — for said he — I will obey no laws that hurts my Conscience & if they take away your Shares — but this you can do. Stay with us this winter & take care of the Sick — provide fuel for their fires. & take Some care of them

You shall be under the controll of no man - no man shall hurt you. only take that care & it shall answer for your duty - & what ever I have that you need for your comfort you shall have freely - the brethren considered it would bring them into bondage & rather declined - he says - I know your brethren will be agreed with it - for I have been acquainted with your people in the Eastern States they are a charitable people - & I am persuaded you can do it - the brethren felt some straitened - but told him plainly that the sick belonged to the war department & they did not - the Government has made provision for the sick - & they ought to be well taken care of & you discharge them from the war & set them at liberty - then we will do what is right to them. but in their present state we do not feel it to be our duty -

The major felt grieved & some confounded - he said he knew of no way to help them - they told him there was one way he could do & they should be well satisfied with that - that was - as they were useless unprofitable men there he could drive them out of the camp - he said to drive out men of such civil department would be an Everlasting disgrace to them. the brethren said they would willingly bear all the disgrace on their part - but they could not persuade him to do it - Now all hopes were at an end of their being released - the Sabbath following they told the major that if there was liberty - & if it would be no interuption they should be glad to speak their faith to the officers & soldiers - he said he was perfectly willing - & would go & give notice - he went into the fort & soon after there came out a large number - & seated themselves on the ground before the brethren text - the old general followed & sat behind. & sat on a log - Samuel & David spoke very freely to them & showed them the reason why they could not do military duty - & declared unto them what God had done for their souls - & how God was a doing now in the earth. & that God had actually a people on the Earth that was redeemed out of the world that could not go to war or do violence to any man. &c - they sat very attentive & withdrew peaceably - the officers had no further hopes of overcoming the brethren as it was the Generals head quarters - & men that would not do duty could not be indulged there - & the officers unwilling to punish or afflict them - a few days after they ordered them to fort Oswego -

This was 70. miles off. & 50. dearer home - Lieut Capt Gordon was the captain that first took them out - that they properly belonged to - the major said. if they chose to go a long & would give their word he would accept it - otherwise he should have the necessity to send a guard with them - they agreed - the Major gave them a pass - so they started along through an uninhabited country - & of late a Indian country - at length through very bad weather they arrived at fort Finly the captain was sorry to see them without doubt for he had received no orders what to do with them & the brethren had become a burdensome store where ever they was - however he used them kindly - two days after he gave Samuel M'Clelland & Adam Gallagor a furlow for 20 - days - on the 25th of Nov: they got home in good health - they reported that there was no prospect of their being released till their time was out next march - In the evening of the 28th the other five arrived all in good health - where they was received with great joy - one could hardly have thought that there had been so much love gained among the people here as has been manifested on this occation - the Capt - gave them a furlow for 20 days. & he came home with them himself - & is engaged to hire men to take their plaice - by taking the brethren back at their wages he can give them double wages - & as there is no danger or duty to be done at present Finly - only to keep them in idleness - he thinks he can accomplish it this 20 days on his own expence - for the brethren had borne a faithful testimony that they should not fight - or hire men as substitutes to fight for them - or do duty that related to the war - or receive any new award from them - for their compelling them to be in the army -

We believe the brethren acted as wisely & as conscientiously as there knowledge how & upon under the special notice & protection of God - they worked with their hands. & got money to bear their expences and brought more home then they took away - while they lay at Fort Finly they had a dollar a day - the Waggon-master had 125 - Cents per day - for William Ludlow. a noted man. & a proper dandy - made it his business to proclaim through the army - that they was the most honest industrous working people that was on earth - they can do any work - only get their word said for - & you need no other security - the brethren say - it was remarkable to see in every Encampment they found officers men of Character - that had been acquainted with the old believers in the East - which made it much easier for them - there is now no danger on the frontiers. the Indians come in to Fort Finly & draw provisions out of the american stores - that Prophet & his little party have not been heard of here this 18 months - but supposed to have gone a great distance among the Winnebagoes - that believed in him - a nation that never went to war against the white people at any time -

I did not think of writing half so much about these things when I began - & now I only give a short sketch - but I must close - by sending our kind love to good brother Richard & all the rest if he feels as gift -

Union Village W - C - Ohio - December 4th 1813 -

David -

P.S. We mentioned in our last letter concerning brother Hezekiah - he has got Considerable release from his wicked brethren Shimei's Spirit - & we hope he will abide

Since writing the letter the brethren have been discharged from the army - the Captain got some to take their place - according to the prospect stated in this letter. So we believe the brethren have brought no reproach or dishonor on the gospel in what they have done - but hope it will work for good in the end.

D.

Col. Lewis Cass
Sec. of War
Washington City

Concerning the Ohio Militia

Rec'd Jan. 11, 1813

Richard Speer
Columbiana County
Ohio

Ac. 1147

[Ac 1147] (16)

Dearely Beloved Brethren, and Sisters. Benjamin, Joseph, Molly, and Mercy. and all those in union with you, in obaying the same pecious faith of Christ, in his secons apearing for salvation and redemption, of the lost souls of men and woemen. it being feelt for me to Adress you a few lines, in union and behalf of the Church; I can say, I truly feel the fear of God upon me, lest some of my words should be misunderstod, and so do hurt. and conciderring also the aufull importence of our calling, in this most Blesed day that ever souls lived in; for it is now loss or gain to purpose. but if you will labour and git a right understanding and receive the spirit you will git no harme. But our union in truth to the Gosple, gives us power and victory over all sin, and that wicked thet wase and is to be distroyed. and also too all good. O! how Glorious and Blesed. but the mistake we moste feare is, being in a measure naturel many of you; lest you should try to take the promis of God, that is made to a redeem'd soul, and try to apply them to those that are naturel, before they have passed through mortifycation, sanctifycation and the furnace of redemption; and so find your aufull mistake in the end. But how Good, and refreshing it doth fell, to see those before us that have made thoroegh work in mortifycation and redemtion. we say it nearves our Joint, and fixes our hearts, to follow on in the narrow way. But as we sayed, we fear lest if we should speak or tell you of sum of the glorys, and blesedness of Mount Zion for your incoregment, you might think we ment sum greate city; in worldly pomp, where nature might be at ease and Glorifycation. But we tell you nay, but the Lord whome we saught came suddenly to his temple; even the messen-ger of the covenant, in whome we thaught we had delight. But shureanough, who may abide in the day of his coming; for he hath the refiners fire, and the fullers soap; and sitath purifying the souls of his chosen, as gold and silver is tryed in the fire. But to our Joy he brough with him the desire of all nations; that is full restoration to both mail and femail; and in this we rejoice with Joy unspeakable and full of glory. and more also we are of St Paul's mind fully determined not to part with our Glory, and we are fully settled what it shall be in also; that is the Cross of our Lord Jesus Christ, and nothing else. For the many when they git a tast of the good word of God, and the powers of the wourld to come, would wish to jump or fly thether; and so skip over, not only their own trebulation and mortifycation, but also cut them-selves of from being any benefit to others; and so deprive themselves of much glory. For throug our Blesing, that are now Blest with the Gosple must every soul of the humane famely be Blest that ever will find salvation. therefore God hath provided better things for us then to lie rusting out like old iron in heepes, or like garments full of moths and corruption, which are devoured by the virmen (so are souls that are Idle in a privilige in the Gosple) But God has now plenty of labour in his vinyard; for every soul that he calleth into it; from the gratest Minister, to the most indegent person, as Idle souls, every one in good works, or something that will do eachother Good or some other soul, for God has much work to do, and many souls to gather; which will all have there own work to do: or that part of Gods work that is asign-ed them. so we need not murmer because we are called in the morning of this great day; or fear lest some might come in at the elaventh hour, and git their penny with less sacrifice

of their fleshly ease, and gratifycation. but let us be thankfull that we have the morning to begin our days work in. we desire that no soul would be so unwise as to say within themselves O! that I could sleept or lived in the pleasure of sin, eight or ten years more, and then com in; just time enough to escape Hell. how exceedingly dark are such imaginations. But to day after so long a time since you have heard his voice, harden not your hearts with such vanity; for if you could have sleept as long as the antidelevins, you must then awake, and come into the very work that faithfull believers are now in, or never enter the Kingdom of God: for there is but one door into it, and that is Christ reveiled in the flesh, who appointeth to every one their work. and that always has been in patiant continuance in well doing, there to seeke for Glory, honour, immortality and Eternal Life. &c— But as experence is the best instructor, we had a feeling to give you a little account of what we have passed through and know by her instructions; and to doo this we shall begin a little before we heard the Gosple in which we now stand— New Lebanon and some of the towns around for a time was places of Great concearn and deep conviction of sin, and of the lost state, that they with the rest of mankind were in. which was accompanied, as usial with Immagenations; especially in the most ignorent, that they were born of God, had found eternal life, and were through the straight gate, and in the narrow way &c. But there was a Goodly number of souls too deeply wounded with a sence of their own loss and the rest of the humain family, to be healed over so slightly: for to use the old proverb they were not so foolish as not to be sencible they were fools, and ignorent as to the work of salvation. but being men of deep naturel understanding; and also of deep penetration into the scriptures and prophesies, with grate light to see their own loss: altho they could not see the way out of it. these cryed mightely to God for salvation, for not being deceived nor settling down upon a fallse hoop, their souls ware in pain (then it might be said doo men travil with Child &c) and would take up with nothing short of redemption, and restoration, and to know that they ware translated out of the kingdom of saten; into the Kingdom of Gods deare Son, and this they felt a promise they should receive, and that soone: which came to pass shortly after. But when the Kingdom came in very deed, then we could say for the first time, that it was like a net that was cast into the sea; which being filled with all sorts, was drawn to the shower. But O the purging that insues, all hands ingaged to gather the good into vessels; that is to fill their own vessels with the Good, and to cast the bad away. But when the Gosple Plough began to enter our hearts and works then for the first time did the foundations of this lower world appear which ware founded in all manner of falshood both religeous, and perfaine. for when the most religeous, had their works turned out to full view, they appeared truly like whited sepulchers full of all manner of rottenness, and dead mens boans. because our faith we had built on the boans or lying tails of other dead hypocrits; which being deade knew nothing of God. and our faith bringing forth works of its own kind, they were such as might be expected, in the lusts of uncleanness. Deceite, unjustice, fraud and the like, and these thing there was no odds between professer and perfain, only the professer had a thin mask of hypocricy on, and the perfain had noone. for we were Deceitefull not only with our selves; but with our professed brethren and and sisters. also the husband with the wife, and the wife with the husband. and also

Deceitfull and unjust in our dealings with the wourld of mankind round about us, not punctual to our word, but false hearted, and not true to our trust. for not being built on the revelation of Christ: but on the words of lying hypocrits there could be nothing found true in us, while on this foundation. But when the foundation of our bloody Zion was plowed up by the word of God; and laid open to our understandings, then we ware simply asked if we believed we could find union, with the heavenly hosts, or Christ and God. while living in these things, and we sayed nay we do not: for we found that insted of being rich towards God, in good works; we were full and abounded in the works of Darkness. and Instead of being rich in this worlds Goods, tho som had some in their hands: that if all our rongs ware righted and just debts payed, that we as a people ware not worth one cent— then for the first time did Justice, and Judgment, begin to run down our streets like a stream, and righteousness like an overflowing flood. for true Justice then flowed from the revelation of Christ. and the Judgment of God which is according to truth was manifested against such Deceitfull workers, who not only did sueck things, but had pleasure and their union with those that did them also. But for all this we ware not discoridged, but incoridged, for we believed God had called us to save us if we ware faithfull to the end. therefore we firstly took hold on Justice which was to confess all our sins, and then put our hands to good works, and our hearts to God; and therein we gave all diligence, to right our rongs, and pay all Just debts; and also to provide things honist for our own support. so that we in futer might escape the Judgment of God; and be able to stand before the revilation of Christ. But this feelt like diging deep to that old Deceitfull antichristain spirit; that had been tosseing us about in, aire of amagination. It feelt like diging to us also but to our Joy we found a solid rock for our foundation. But as we had but Just began to learn, and understood but only in part, therefore Justice found a further work to do among us, and that was to come down to our under—standings, and admonish us for our sloughtering ways we had imbibed while living in this deceitfull spirit of Lust and antichristian Deception. for as we had no saviour we knew not how to save anithing spirittual or temporel. so out of many Admonitions we received we shall mention a few. which are as follows. If you keep your fameleys, your heats, your houses, your barns, and your farms, clean and wholesom, according to the will of God: then the good Angels will be your visettors: but if you do otherwise, all your habetation will be full of evil spirits. and again who makes the grass or corn to grow, can you make one single spire of grass, or one curnal of corn, or wheat and if not how dare you wast them. again in relation to clothing, we was tawght how to be frugal, and not to wast. not to put on a new pare of shoes, and never stop to untie or change or even greese or mend them, till they ware distroyed; and so loose the half their service. and also in relation to stockings; for none old, or young, to go with their feet out at the toe, and out at the heel, but to wash and mend them well. and also our coats, not to have our elbows out of both sleeves, and one rag hang flying this way and the other that. and so in like manner with all clothing. for by these means one half of their service is lost, and you deprived of the benifet of it: therby exposed to lameness and sickness, coughs and coalds, and by these means loose your time also. for one cannot work for he is lame, and another cannot work for he is allmoft froze, and another cannot go to meting his cloths or shoes are so poore.

and also by these means many but especialy the femail, are brought under weaknaſs for life, and even to death it self. and again we were taught in relation to housekeeping economy, to make the moſt prudent use of all that we was blest with, and not to bake our breade on a pane board, and burn up one part, and leive another parte raw; for then you will hear this complaint the too ends we cannot eate for they are burnt, and the middle we cannot eate for it raw, and so one half of your bread is lost: but dreſs all we had, in the most prudent and nowrishing manner, so that we might be strong and vigorous, and able to searve God and man. But we never heard a word from those that stood in the order of God; that we were called to sterve our selves or go hungry; but to make a temporate Godly use of what we had. but again we were taught in relation to the tools we used where farmers or mecanniehs. not to slaughter them, but to bring them in out of the wather and out of the way of theiffs, and keep them in good order fit for use, and where we could find them, so as not to loose part of our time in hunting our lost tools.— and Now deare Brethren, and Sisters, we received not these things as matters of vain speculation. But as the word of the Living God: who will Judge all things in due time by the revilation of Jesus Christ in the Gosple. for we are shure that God is not well pleas'd with the men of this generation; for their Sloth, Idleneſs, wantonneſs, Lustfulneſs, wastfulneſs, Oppſsion &c. under which the whole creation groaneth and cryeth out for deliverence. But if you will learn these little Good things and put all these little saveings to gather, we think they will amount to a greate sum in one year, wherein you will do your selves a greate kindneſs, and please God much better. But again, as Christ promiſsed his deciples if they kept his Love. so likewise we Laving kept the commandments of those he sent do abide in their love. and by this we know their testemony is true. for we Judg every tree by the fruit they bring forth, so when the fruit is Love, Joy, Peace Long suffering, Goodneſs Gentleneſs, Faith &c. we Judg the tree to be a good one. But as it is said in David in keeping his comands there is greate reward. this also we have found true, in all things both spirithual and temporel. for instead of being filled with the whole catteloge of the works of darkneſs, we have dismiſsed them all togather. and in lue thereof; have received in abundence Righteouſsneſs, Peace, and Joy in the Holy Ghost. which constitute the Kingdom of heaven. and also in the lesser or temporel line we have received an hundred fold in this present time. for tho as we said when we first heard the Gosple: we was not worth one cente as a people. yet in Obeaying we received the promiſs of Christ: that is an hundred fold now in this time, Houses; and Brethren, and Sisters, and Mothers, and Children, and Lands with Persecution. and this fullneſs was not gained by our own might or power: altho as we said we have been Industrious and frugel. yet it never felt to us, that so much even of these things were gained by these means: as by the special Blessings that God bestowed upon us in our obedeance. For the Word of God is Rich and stowered with all good things, such as the vultures eyes never saw, and as the fine Lion never made a prey of for it maketh wise the heart of the simple: so that they understand how to find the Kingdom of God which is the first thing we seek. and good saint Paul sayeth let his word abide in you richly &c. we trust you understand the differen- ce between the record of the word and the word it self.

will not come up of all the families of the earth unto Jerusalem to worship the king the Lord of hosts, even upon them ~~there~~ shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of the tabernacles." See Isa, Chapters 59. & 65. and Zec. 14.

All this and much more of the like, the Jews had as good reason to expect would take place litterally, as people now have to expect they will "be" litterally caught up in the clouds of the skye, to meet the Lord in the air" and the like. But some of the learned say that this text, about meeting the Lord in the air, is not rightly translated, that the word air is not in the original Greek text at all; and that it should be rendered thus: "Then we which are alive and remain, shall be drawen away in great multitudes, to meet the Lord in the spirit." Here the words drawen away in great multitudes are put in the place of the words, caught up in the clouds; and the word spirit, is put in the place of the word air. This I have from a source, too respectable for me to dispute it.

Again, the said Miller says, "We are ~~allowed~~ in no case allowed to speculate on the scriptures, and suppose things which are not clearly expressed, nor reject things which are plainly taught." But does he not himself speculate on the scriptures? Where do the scriptures expressly say that the things stated in his letter are to take place at the time, and in the manner there stated? Where do they expressly say that the saints, after being caught up in the clouds to meet the Lord in the air, will there be judged and then presented to the Father; that then and there the gospel kingdom will be given up to God the Father; that then and there the Father will give the bride to the Son Jesus Christ; and that when the marriage there takes place, the church will there become the New Jerusalem, the beloved city; that while all this is being done in the air, the earth will be cleansed by fire, the bodies of the wicked be burned to ashes, the devil and all evil spirits, with the souls and spirits of those who have rejected the gospel, be banished from the earth, and not permitted to visit the earth again until a thousand years; that then Christ and his people will come down from the heavens, or middle air, and live with his saints on the new earth in a new heaven, or dispensation, forever, even forever and ever, &c. &c. If the scriptures no where expressly declare that these things are to take place thus & so, what are we to think of the man who says, We are allowed, in no case, to speculate on the scriptures, and at the same time goes right on and speculates on them himself, and that too, upon so broad a scale?

By John Meacham — in his own hand.

Note. — Just as I had proceeded thus far with my questions, I happened to light on a concise statement of William Miller's views respecting the coming of Christ &c. as written by himself, in a letter to Joshua V. Himes; and published in Haywood's book of religions. This was the first means of my knowing any thing of the express views of said Miller; and as some of those views have a direct bearing on some of the questions I have proposed for consideration, I am induced to make a few remarks on one or two of them.

Among other things, he says, "I believe it," (what is revealed in the Bible) "is revealed in the best possible manner for all people, in every age and under every circumstance, to understand, and that it is to be understood as litteral as it can be and make good sense." But who is to be judge whether any scripture prophecy is understood as litteral as it can be and make good sense? Is it to be left to the natural man who "receiveth not the things of the spirit of God," and to whom "they are foolishness"? or is it only the spiritual man that can rightly judge of the matter? And who or where is this spiritual man? Are all, or the generality of the professors of the present day, either preachers or people, to be considered spiritual? Are those who live continually in transgression of the precepts of Christ, and the express requirements of the gospel, the spiritual saints of God, and able to judge what does, and what does not make good sense, according to the light & wisdom of the spirit? See how wonderfully divided they are about the meaning of scripture.

The manner in which the disciples of Christ understood the things concerning him and his kingdom, was, in the eyes of the unbelieving Jews, not half litteral enough to make good sense. Doubtless they were looking for an extended litteral fulfillment of such predictions as the following.

~~"Behold,~~ "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet." — "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish." — "All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." + + + + "And Judah shall also fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. + + + + And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whos

(19)

(5) (831)

To cherish this faith in you Western Believers hath long been my labor by day & by night
While heavens pure gifts have been flowing like rivers, your love & obedience were all my delight
(6)
And now my good friends tho we have to be parted, my love & my blessing shall with you remain
so I'm not discouraged cast down or faint hearted, for lo by & by I shall see you again.
(7)
One charge to you Elders I have to deliver & bind it upon you that when I am gone
All strife & contention be banished forever & that you be joined & united in one.
(8)
Remember your union will be your protection & when you perceive when my mantle has fell
I hope one & all will come into subjection, & so with this prospect I bid you farewell.

The funeral address, delivered by Eleazar, which occupied nearly an hour was doctrinally deduced from Ps. 58, 11, "verily there is a reward for the righteous verily he is a god (or judge) that judgeth in the earth" & prov. 11. 18. The wicked worketh a deceitful work, but to him that soweth righteousness shall be a sure reward." The principal point discussed was concerning the reward of the righteous, what it was not and what it was. Negatively it is not a Mahometan paradise or any place of sensual pleasure remote from the scene of action during life. but, positively, the settled possession & permanent enjoyment of that for which we labor. The labor of the righteous is to overcome evil in themselves and treasure up good and thereby gain a comfortable & honorable lot among the saints then what greater reward than a decisive victory over the flesh & a permanent possession of the lot & standing for which we labor. and this is the sure reward of him that soweth righteousness. This was eminently the reward assigned by the prophet to the first pillar of the gospel, "His name shall be called the mighty God or god of the mighty, the everlasting Father. This reward was not temporary or local, but spiritual & eternal, to be owned forever as the spiritual Father of all who received the gospel thro him. And will these things apply only to that one particular person? or are they not equally applicable to the righteous or sower of righteousness in this last day. Our blessed Father when he set out with the treasures of the gospel to this western country did not remain uncertainly. He was well apprised that the same word would judge us in this gospel & last day. The question now is whether we are willing to be judged by that word which he hath ministered to us, & whether we acknowledge him as fully as our everlasting Father, settled in that lot for which he faithfully labored. Other foundation can no man lay than that which is already laid under the ministry of that beloved man of God whose relicts are now before us. The older class of Believers was called upon to remember how they had received been taught & hold fast; and all were warned not to think that Father's gift was at an end, & that he was located in some remote part of space some unknown region. Two examples were adduced to illustrate & prove the contrary. That of Moses & of Christ. Moses having delivered the charge to Joshua, exhorting him to be strong & of a good courage added "and lo I will be with you, accordingly when Joshua was by Jericho he lifted up his eyes & looked & behold there stood a man over against him, with his sword drawn in his hand: &c. Now let none be deceived, to think that the flesh is going to have easier times. Some among the Israelites might have thought that now the old burning lamp is gone and we have not much to fear from this young man that waited on him during his ministry. But step over Jordan & look yonder, who is that with the drawn sword? Can it be Moses the meekest of men? Now let me tell you the sword will be drawn. the long suffering

is at an end and judgment shall prevail. Those sainted rules of Church order that have been waiting at the threshold & knocking for entrance have got to be admitted & find a permanent place in the Chh. under the succeeding administration. Again Jesus when he delivered his charge to the apostles assured them that he would not leave them comfortless, & finally that he would be with them always even to the end of the world. The faithful & honest hearted may therefore be comforted for this was the will of our Father, & among the last gifts he ever numbered to him that now addresses you was in these words "Comfort ye comfort ye my people, speak comfortably to them and say unto them that their warfare shall be finished when they shall have received at the lord's hand double for all their sins. &c.
Elder Isaachar followed with a short exhortation including the important idea of our entire safety under the present ministry. And lastly Elder Solomon having approbated what had been spoken, enlarged considerably on the general character & faithfulness of Father D. of which he personally had long been a living witness including particularly his patience under his last scene of sufferings.

From Eleazar's journal.

For some time before Fathers change a spirit of anxiety began to prevail, to know how matters were to be adjusted subsequent to that event, in relation to the powers of government. A difficulty had long existed between the spiritual & temporal heads whether they were to be considered separate & independent of each other or to be united under the oversight & control of one parental & ministerial gift. It was thought, and perhaps not without reason, that the trustees aimed at too great a scope of power even to feel independent of any control in the management of their trust: and the decease of Father was viewed as an important crisis as related to the decision of those long agitated questions. The great inquiry now was how we were to understand such and such clauses of the Constitution or Chh covenant, Whether the ministerial authority was to rest with the surviving Ministry, & to operate in all respects as heretofore or whether the gift was not to be divided among the family heads "each family in their own order having their own government in their temporal economy, & in spiritual matters having their immediate head of influence in their own order & community be" exclusive of any further control from ministerial authority.
On this plan it was presumed that the first family would stand foremost in point of example to the rest, and that the heads of other families would naturally turn their attention there for counsel & instruction in difficult cases. This plan had so far prevailed in the minds of some that they even proposed a separation of the interest & the proceeds of labor & to constitute at least in the first family the said economy free from the control of the trustees: and in some instances recourse was had to the Elders for counsel in cases that had usually come before the ministry such things being imprudently agitated while Father was on his death bed, things which he never could fully settle in his best days: excited much tribulation & suffering in the Ministry & no little animosity in the body. Every exertion was made to keep them off the dying man, & withal his agency was so assiduously sought to establish things thus & so. that he exerted himself far beyond his strength to settle the order as far as the nature of things would bear. and for this purpose he arose from his bed on the 19th of February, came into Chh meeting & recapitulated the order that had been established by Fathers Joseph & how far he had labored to gain & establish the same but had utterly failed. Such was the weight of the subject that Fathers strength was exhausted before he could bring the subject to any proper close; and thus the matter was left for future investigation. Subsequent to this publick ministration nothing special was communicated by Father relative to those matters except in a meeting of Ministry & Elders, including Elder Solomon, Elder Rachel, Sister Eunice Savoy.

Elder Br Samd & Ashbel, Elder Br Malcham & Eleazar, the Elder sisters Lucy & Emm
with Prudence & Lucy Darrow. These being assembled, he mustered the substance of the
poem which was read at his funeral, the import of which was that he committed to the
pany in union the treasures of the gospel of which he spake: implying that all strife &
tention being laid aside whatever they would cordially unite and agree in, would
lf commend itself to the approbation of all concerned.

Accordingly when the scene was closed and the state of the church came to be realized
felt, the first object was to ascertain how far the Eldership were united & subjected to
surviving Ministry. & to say nothing worse it was very soon ascertained that they were not
perfectly united in the same mind & the same judgment. The claims of the first family
to a kind of general headship came into consideration, & whether justly or unjustly
pretensions of the kind were viewed with strong disapprobation as arrogance & folly
little less than an outrage on the spirit of the gospel & the government of the Church, &
such was the jealousy & excitement that some were scarcely restrained from venting their
disgust in a manner that might have produced the most unhappy consequences.

But however far these restraints operated, some who belonged to the family so far sus-
pended their confidence & subjection to their immediate head that neither counsel, re-
proof or admonition would be received, & this being known to the more unruly characters in
every family, gave latitude to a disorderly sense & led to a kind of conspiracy to make light
of the authority of the Eldership altogether, & to set up for a revolution that would place
in a situation more to their mind. To ward off this threatening evil, the gift of govern-
ment had to be reduced to greater mildness, & every method adopted that would gather
feelings & settle the faith of those who were unreconciled, but nothing nothing had any
abiding effect, till by a special gift from the ministry the way was opened for all both
Elders & juniors to open their minds individually to the Ministry, & to have their breach
with the Elders cancelled face to face: and this by degrees, brought the different senses, mis-
taken notions & misunderstandings to the light, & again introduced the self denying
humble & peaceable spirit of the gospel so that in a short time under the wise administ-
ration of Elder Solomon matters resumed their usual train of going.

January 23. 1832. } At this distance of time it may not be improper to make some remarks on the
preceding circumstances so briefly & cautiously detailed. Could every thing be properly un-
derstood, not a thing occurred that could reflect the least dishonor on the gospel, it might
afford some ground of mortification to some that they lacked for wisdom & prudence in
some points, but an honest confession & an after deportment corresponding there to leaves
no stain on the character of the Believer. The grand cause of all the trouble detailed
seems to have been, & actually was a lack in the travel of the church not having come
up to the full measure of that order which father David expected to establish in his day.
This being testified & sensibly felt created great anxiety (as the ancient disciples expressed it)
to have the kingdom immediately appear, — or in other words to have all these matters
immediately established by Father himself, as the wisdom was to die with him.
This prematurely set some to laboring to shape the order thus & so as if they could fully
comprehend it & so get father to sanction it before his decease, & leave it to be im-
pressed by his administrators. This however whether real or imaginary must be
set down as the height of folly. That something, however, like this was contemplated
seemed to arise from the uncommon attention of Father to the Elders of the first fam-
ily

for some time previous to his being confin'd to his room, visiting them in their shop almost every day, from which it was conjectured that something very special was the subject matter of his menustrations on those occasions. It operated in the sense of some like the fable of the mountain travelling. And what has come out of it all? The honest journalist to has not been no secrets – no instructions about, principalities or powers, gifts or orders beyond what are publickly taught. With regard to the clashing scenes & jealousies that would get up, lest he should inspire those brethren with Zeal to contend for the mastery, to set up a claim to preminence & bring their brethren to their feet for counsel & example? Every such insinuation is nullified by the record of a single circumstance." "My Father informed us that the Elders of other families continued to accuse us of being high & stiff & would not come down for the sake of union and he felt to keep milling away at us to fetch us down & prepare us for what was coming." This brings out Father to open sight & at once takes off that garb of secrecy which veiled over his special ministrations, from May 8 day. It was a fact & he knew it, that the Elders of the centre house stood in a very important lot; & that they could not meet what was coming safely without all lowliness, meekness, gentleness & long suffering consequently such were the graces & divine qualifications with which he labourd to inspire them, & which they so far gained as to retain a respectable standing through the trying scene.

Nov. 9. 1825. } Among the last special gifts that Father felt, while in the exercise of his ministry was a voice from heaven which came to him in the night while labouring under an extreme burden from difficulties among the leads which he said he had no gift to settle. The words that were given him to proclaim, in this case, were few & powerful "There is no judgment". He opened the matter first in the meeting house to Elders Rachel & sister Eunice, & afterwards in the shop to Malcham & Eleazar, naming the principal Elders, Deacons & others, that each of them had his judgment, and yet "There is no Judgment." These things are not to be wondered at, seeing the work of God is progressive & one order has to succeed another. first the legislative 2d the Judiciary & 3d the executive. Father's gift was to teach & establish the laws of Zion. & to organize a commonwealth who would covenant and agree to keep & maintain those laws. of course his day was not a day of Judgment or of retribution. The judges of Israel came into office long after the days of Moses, & Christ testified that he came not to judge but to save of course there was properly no judgment till the church was gathered & his doctrines & laws adopted as the policy of the community & the standard of rewards & punishments

At the time alluded to, the most scrupulous respect was paid to Father's word as the only rule of action, or ground of justification. He, at the same time, declaring that he had no gift to decide controversies or settle disputes. & why? Because his teaching excluded controversies and disputes, he would side with no party, but set the parties to labor for union & agreement, without which they could not walk together. Nevertheless some hung on to the last that one side of Father's express mandate they would accede to nothing as long as they could get a whisper from him on any subject. Had it not been for this spirit which persevering ly maintained a party sense to the end & long after, Father might have better succeeded in gaining his point & left the Ch in more union & harmony than could possibly be gained under existing circumstances. It is to be observed that after all the appointments made under Fathers ministration, to the several offices in the church, nothing could be considered as established beyond the approbation & mutual agreement of members. It was therefore of essential importance that union & agreement should be gained in order to a permanent standing in many lots to care. Turn to page 96, *.

orders of the society, & for the authority of which they refer to the covenant rest born of the going forth in dances upon occasion of any extraordinary deliverance or victory over their enemies, as may be seen by a reference to Exodus XV, 20. 1 Sam. XVIII, 16. They say that that in the dispensation of the man Jesus, a battle was fought, which was no time for dancing but that Christ having gained the Kingdom & returned to reign on earth. It is the women of the nation & day of deliverance from the cause of all her sorrow — that it is the appointed time for the virgins of Israel to rejoice & hold together to go forth in the dances of them that make merry — ing to the 31st chapter of Jeremiah.

The Shakers approve of civil government, for the suppression of injustice & wickedness, so long as the world continues in its present state; but they consider all civil authority in comparison power as weak indeed compared to that faith & power of God that governs them, hence it is an article of their union & faith that as light & the principles of genuine liberty increase in the world, their order will increase, which for as it extends will constitute the glorious & everlasting reign of Christ on the earth.

Written at Union Village by R. M. in the year 1818 or — 19. and transmitted to Robert Sykes of London for publication."

From the Pittsfield Sun of May 4. 1826. Inserted from the Worcester Aegis of April 26 the Supreme Judicial court.

The session of this court which commenced on Tuesday of last week has continued during the present, we have supposed that we could not do a more acceptable service for our readers than by furnishing a brief memoranda of one of the important cases which have been tried before the Jury during the term. From the voluminous maps of testimony offered on the indictment against the Shakers, we have selected those notes only which had the most direct bearing.

Commonwealth against James Warner.

Against the defendants John Warner, Caleb Couch, Pliny Blanchard, Seth Blanchard, Thomas Hammond, Hosea Winchester, John Ormsent & John Ormsent Jun.r officers of the family of Shakers at Harvard a bill of indictment was found at the september term of this court for assault, battery, chaining, confining & false imprisonment of Seth Babbet. Having been severally arraigned and pleaded not guilty, the case was continued to the present term, & came to be heard & determined before Mr Justice Putnam on Friday last. A part of that & the following day was occupied in the hearing of numerous witnesses, when the determination was committed to the Jury, without argument, who after being charged by the honorable Judge, returned a verdict. Not guilty — For the government Mr Solicitor Davis — Counsel for the Defts Hon. Sam.l Dana of Groton, Hon. Sam.l Hoar of Concord. Judge Putnam's charge — That it having been proved by the government that the Defts had confined Seth Babbet it was incumbent on them to show a sufficient cause or justification for their conduct. That if the jury were satisfied that Babbet was deranged in mind or a dangerous person to be unconfined, his Defts not only had a right, but that it was their duty to restrain him — That this restraint & confinement must be reasonable in its nature & exercise — That no unnecessary hardship or confinement would be legally imposed, but that if the jury, in this case, were satisfied of the insanity of Babbet & that it was dangerous for him to be out of confinement, & that the Defts had used no unnecessary or improper restraint they ought to be acquitted. Otherwise they must be convicted.

A Scrap taken from the hand writeing of
Dunlavy.— written as introductory to his
public discourses, or some other treatise unknown.

INTRODUCTION.

"Notwithstanding that considerable hath been
already written, to good purpose on the second
appearing of Christ, to establish his everlasting
Kingdom; it is so incorporated with other sub-
jects, in large works, it is doubtful that many readers
do not apprehend the evidence, or understand the
subject. And the inattention of many, not to say most
readers; and also their opposition to a subject in which
they feel so little interest, contributes large to blunt
the evidence and leave the subject in obscurity. Be-
sides some particulars yet remain which are not so
clearly developed as the nature of so important a case
might require: Therefore considering that nothing is
important as to know the truth and do it, especially
so interesting a matter as the work of Christ, I have
undertaken the following tract, in the hope that my labor
will not be destitute of merit and usefulness, if not
in the performance, at least in the importance of the
subject, and also, it is hoped, in the plainness of the
communication, intelligible to the weak & unformed,
as the evidence on this subject, when correctly inves-
tigated must be irresistable and decisive with every
candid mind.

Much being already published, it hath been my study
to treat the subject with as little repetition as possible
not only to save labor and time to the author & reader
but also that the latter, if he wish to be more fully in-
formed, may find his advantage and receive new &
further entertainment in perusing the following works
viz. The Testimony of Christs second appearing; The
Manifesto, and The Millinnial Church. And it is
hoped, that if this little tract produce no other effect
it may excite in the reader a care to peruse some or
all of those works, and to be informed to his full satisfac-
tion, on this all important subject: not forgetting to
visit the people, who are in the faith & profession of the
same work & see what they have & how they do. " "

The following notes are found on the same paper.

"I The second appearing of Christ implieth the first.

A first may be without a second, but one may be with-
out two; but a second cannot be without a first; as
two can not exist where there is not one.

II The second appearing, or coming of Christ implieth
implieth his absence, or disappearing after his first ap-
pearing. One cannot go to where he is already. And it
were absurd to talke of Christs coming again, had he
not removed and gone away after his first coming
or of his second appearing, had he not disappeared again
after he first appeared. Many will acknowledge the
propriety of this reasoning, and feel its force, while its
tendency is kept out of view, who, as soon as this is seen
will reject the self evident fact at the expense of all
truth and the risk of all consequences.

This however, is a truth little understood by profess-
ing Christians. Few, if any, in the churches of antichrist
have yet discovered that Christ hath once disappeared or
left the earth since his first coming into the world in the
character of Messiah, or of the Son of God. This is, no doubt
one reason why they are so difficult to convince of the ac-
tual commencement of his second appearing for supposing
he hath been on the earth all along, they conclude they
can be saved, without his second coming & before it, and
therefore see no need of his second coming before the consum-
mation; for they have not learned to distinguish correctly
between the restitution and the consummation. But as
already stated, his second appearing implieth his previous
disappearing and his second coming which is the same,
attesteth his previous absence. To maintain therefore that
Christ hath had his church and his abode in the church on earth
even since his first appearing and the giving of the Holy Spi-
rit, is to preclude the idea or the possibility of his second com-
ing for ever, unless he yet depart and make ready for that
event. And if he had a church on earth all this time, he
was in it, tho it were so small as two or three. For his words
are explicit "Where two or three are gathered in my name,
there am I in the midst of them. (Matt. 18.20) This promise
with all the rest is true. How can proper therefore it might
be on the supposition of his abode in the church on earth,
without intermission or absence, to expect an increase of his
power & the growth of his Church; a second coming is fairly
precluded; and all those scriptures which speak of his
second coming such as "I go and prepare a place for
you, I will come again and receive you to myself" &
"To them that look for him, shall he appear the second
time &c. are without meaning and have lost their force.
For it is not possible that he should come where he was
all the time. " " " " " "

Oct 28. 1835

From page 86, *

As there can be no effect without a correspond-
ing cause and as the same cause will produce
the same effect, it may in future be of some
importance to the church to be able to accoun
for the adversities which followed the decease
of Father David upon the rational princi
ple of cause and effect, without resorting to the
mysterious & inexplicable influences of invi-
sible spirits. Among the many subjects that
early engaged the minds of leading members
that of the final settlement of catholic authority
was not considered the most trifling. Here-
fore New Lebanon had been considered the
center of union to all Believers, But the great
work by which the gospel had been introduced
in the west, — the light that had been gained
on doctrinal points, the rapid progress of the
work in the west with many considerations
seemed to indicate that the foundation of
the church universal would yet stand in the
west — But nothing so much contributed to this
view of the matter as the circumstance of
sending the most eminent gifts to the west
Mother Lucy alone excepted.

Father David was considered first in council
& the ministry throughout the very pick of all
the east. Such intimations began to leak out
soon after the gathering of the church, from which
it became very perceivable that the first El-
ders considered themselves as called into a lot
of high responsibility, as it depended on them
to receive the gospel treasure from its only confi-
dential & infallible source & transmit it on

[do 1147]

From Peter Pease to Richard Spiers. Union Silage Warren County Ohio May 29th 1[8]

(2)

Beloved & Respected Deacon Richard

as a favourable opertunity is now presented for communication I feel it my duty and privaledge to communicate to thee, something of my travil and experience this few monthes past

February 26th Sister Martha Brother Hezekiah that come to this Country with me and one of the young Sisters here together with my Self Setout on hors back for Kentucky, we arived safe at Pleasant Hill on the Second of March, our Journey was some Disagreable on account of the Severity of the weather, it was Judged to be the coldest weather that had Been the whole Spreseding winter— we found the Elders and people generally in a comfortable State of health, they had Jest got threw with the measels— we left Pleasant Hill for Jasper on the tenth of March and arived at Jasper on the 13th of the same month where we found the people much as at Pleasant Hill, except two that were lying very Sick with the fever. But in a few days the fever or what is called the cold plague came on and raged very much and was very mortal among Believers there 13 Departed this life while we were there Some of their best and principle members that appeared promising to be helps both in spiritual and in temporal things three was put into a waggon at one time and carried to their graves, all grown people— we left Jasper the 3d of May there was then five lying Sick three of them if not more was considered dangerous; besides a Number of Children that were Sick but not so Dangerously Sick as the grown people— we arived at Pleasant hill again on the 6th of May where we found the people Sore afflicted with the fever four had Departed this life Since we left this for Jasper but not the Choicest of the flock— Brother Comstock had a Sick Spell of the fever but has recovered his health again, — we left Pleasant hill again for Union Silage the 17th of the last above mentioned and arrived at Union Silage the 21st of Same month, where we found more health among

The people, the one had Departed this life in our absence
Namely Dovid Hill, . the Believers here it appears has not
bein as much afflicted with the fever this season as the world
of men ling that lives round about us. But the measles has
bein among the Believers here and the Children much afflicted
with worms, The Believers at Jasper has been more
afflicted the Spring past with the fever than the wicked that
Dwell round about, the lower Counties in Kentucky when I left
there had Suffered but little to what some of the upper counties
had Suffered, but both fever and measles was Spreading Slowly
into them parts

During the time we ware at Jasper there was thirty moved
in Including men vemen and Children, Professing to have
faith in the Gospil and to take up their cross
But how many of them will prove Sound time will
make menifest

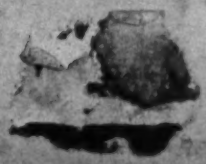
Written in union with Father & Mother
Brother Solomon Sister Hortency and Sister Rachel
We all unite in Sending with these lines our kindst and
Best love to our Ever Blessed Mother and Elder Mbiether and
Sister Ruth, the Elder Brother John the Elder Sister Rachel
and to all the Elders Brethern and Sisters Both in Spiritual and
and temporal things and to all the Brethren and Sisters as far as you feal
to communicate it

Fare well from Peter and Martha

P S. I have often felt concerned Least my good Elders and
Brethren and Sisters Should think and feal that I had forgoten them
and the good and great Bevilege that I had when I was with them last, because I have to Seldom
Bet be assured that this is not the case I Remember you write to you
Dayly and your unspeakable kindness to me I Say unspeakable
it feals So to me what would be more Satisfying to me than another
Such a priviledge not any thing, in my knowledge. I well Recollect
what our Blessed Mother Said to me in the upper hall when
the Elder Bother caught me and put me behind him She said
the Brethern and Sisters did not want me to long as I could find a gift
here how long that may continue I know not So I Desire to be

Remembered by me all my good and everlasting friends
I have had less health this few months past than
is common for me to have, I have not mentioned
perticular of our healths here because it is contained
in other letters

Farewell to Deacon Richard from Peter



Concerning his Brothers Journey
to Pleasant Hill & South Union
Concerning Sickness, & death—
fever & Measles—

For Jason Fuller

Union Village
Peter Pease May 29th 1819

[A. 1147]

From Father David. to

Union Village. Warren C. Ohio. August. 13. 1814.

Beloved and Much Respected Deacon Richard (Speirs) -

We received your kind & charitable letters of May the 21st By the hands of brother Solomon & brother Isachar - & the very bountiful Donation Inclosed in them - together with a number of valuable presents. Which wrought in us very tender feelings - & filled our Souls with love & thankfulness to God - for what he has wrought - & to his Church & people In the East also - Who are his Ministers to minister in all good things. for all these great Blessings - please to accept of our humble & hearty thanks -

I beg leave to take the liberty to speak plain - & give a true Statement of matters here according to my understanding & knowledge - & if any thing should drop from my pen that is not Suitable for all to know - the wisdom of God in the Church will cover it -

As the donation that was sent - was committed to our trust - we feel Bound in duty to put it to that use that we believed would be most Acceptable to God - so we let Elder Archibald take every cent of it - because we Believed it properly belonged to that part of the body - Seeing they had Suffered so much loss in temporals things - altho. they begin again to prosper a little - brother Archibald is a wise forethought Street man - What he undertakes generally prospers - & he would half Starve rather then be in debt to the world - he returned from Busro now the 15th of July - & brought favorable news - that they were in prosperity. & were in good health & Spirit - they had 150 - acres of Excellent Corn & growing - & plenty of other Spring crops Garden &c. they had Started their Grist mill - put one pair of Stones under the roof of the Sawmill. So that it would grind 60 bushels per day - So they got toll enough to Supply them with bread that was there -

Yet they have no buildings to live in only Cabins - & them very Scanty to hold the people - Nevertheless - when we can hear they have all arrived there Safe - we shall not be troubled about their Support The donation brother Archibald does not intend the people Shall consume any of it - but for them to work & Support themselves - & for that to be Congregated to build a Meeting house - for they will need one very much - as the world gathers into their meetings fast - & the Meeting house to be owned & Governed to the Church in the East - & the people only to have liberty to worship God in it -

In relation to the believers at Jasper - we hardly know what to say - But their State at present is difficult - but we desire - & pray - & pray - that the Church & people of God in the East - would not be distressed about them Yet we always desire your prayers - that we may keep the fear & gift of God - & have wisdom to do our duty So as to be Excepted of God -

But after we have had so much done for us - if we will not learn wisdom
Nor will not support ourselves - let us Starve - When the believers
at Bafsnow. were driven off. & were under sore affliction. & in distress -
The believers here took Strong hold of them. & held them up - or they must have
fallen - So they continued through all their sojourning among them - &
sent them away with a blessing. that will not soon be forgotten by them.

So we intend to do by the believers at Gosper - as fast as time requires it. &
circumstances will admit of it - When we was there last year - it appeared
That they might live & prosper. by wise & prudent management - they
had 160. acres of excelent corn - that begun to be ripe the first of September - & a
Good Supply of wheat. rye. oats &c - & when we come to hear in February - their
situation - & that their grain was almost Spent - we was troubled you may
depend - & did not know what they would do - But according to their request
We sent brother Peter. & Sister Martha. immediately to help them out of their
difficulties if they could - & they returned the 2.1th. of May. & made report -
- Which still appeared very distressing - The Elders there still made
application for brother Peter & Sister Martha to come again & help them.
& considering all circumstances - & looking for the good of the whole body - we
felt it was duty for them to go - It truly was a trial to Spare them from here
But we could not bear the thought of loseing a tribe out of Israel -

They are gone to take the lead & management of all matters - &
When they will return we cannot say - they took two heavy waggon loads
of such articles as they thought was most necessary - Elias Halloway. Mathew
Beems - & Jenny Gray. went with them - The believers at Gosper have
Been considerable helpt from here already - the 90 - Sheep that the
Bafsnow believers left there we have given to them for their own -
But we shall only mention the names that has gone out of this Society
To help them - David Smith went with brother Benjamin at the first.
Samuel Halloway has been there two years since the first of last May -
Matthew Houston. Thomas Hunt went with him & Staid 6 months!
John Slater has gone there to Set up the Sawing business -
Caty Rubert. Mary Vailer & Eunice Halloway - has been there
Two years - Anna Goodhope - Benjamin & Rachel Goodhope - went there
last winter — these are the three pilgrims that fled from persecution -

Elias Halloway. is a smart young man - & as engenious a Mechanic. in
any business as any we have among us - & Hezekiah Letcher. we expect
Will go as soon as he can leave the carding business - they go to Start the
Grist mill. & fulling mill this season if possible - & a carding Machine
Next Spring - there has been a Shearing Machine made here this Summer for
the Clothing business - & screws & such as papers purchased here which they
took with them - &c. &c -

So we hope in due time to get them liberated - So they can live comfortable
Without being so much dependant on the world -
We hope our good & charitable friends in the East - will not think that all
the believers in this country are poor & Indebt - for it is not the case -
The believers here in our knowledge live comfortable & well Enough -
and are increasing very well in temporal things - & if they are any Indebt -
they are fully able to answer it without much difficulty -
Their prosperity in temporal things - is full Equal to their travil in
Mortification in the gospel - & if they had much more then that it would
Be a loss to them Instead of Gain - So we are not wholly discouraged,
If some one branch of the body does make some mistakes -
What advantage would it be to believers - if they had great riches. &
outward glory - without the power of Salvation. Sufficient to keep
pride down - & ever ballance the fleshly mind & keep it in Subjection.
If we would all learn wisdom - & be willing to be taught of God - &
Each one be willing to officiate in their proper gifts & calling - the
Blessings of God would always flow - & the angels of God would
always guard & protect his people - for God will Bless his own order -
The work of his own Spirit - & nourish the vine he has planted -
But the loss of man is so great - that it appears - it will require
More then one age or travail for some to learn the true order of God - or
Be willing to know from whence & or how good cometh -
The Elders in Several orders - Sent us good & encouraging letters -
Which we Should be glad to acknowledge had we time - but our labor
has been such this year - In fixing off all the Buffaloe believers - & those
That went from here to Gasper - & other necessary labors that lay heavy upon
Us here - that it has fill'd up our whole Souls - So we have only time to
Comprise matters in Short - in one general letter - We must now close -
We all send our kind love - & hearty thanks - to all the Ministry -
Elders - Deacons - brethren & Sisters - In the East - kindly. Farewell -
In union - Signed David -

NB - Out of 20. Good old believers - that Boz sent to Ohio - that Still remains
In this country - only 5. is left in Ohio - 12. is gone to Kentucky -
3 - to the Indiana World - So we think that Kentucky ought to be
Satisfied & contented now - & not ask for no more -
Seeing they have got more then a duble portion -

Elder David's Letter of August 13th 1814
Concerning the Jasper or Santa Union
Society &c &c said Basterone

[Ac. 1147] 2 & 6 From David Darrow to Richard Spicer

Union Village. Warren County. Ohio - January. 14 - 1815.

Beloved Deacon Richard - We thought that we would be glad to know how the world uses us in these days - we have not suffered much outward persecution since the mob last winter - & I expect the chief part of them wicked wretches will go clear without punishment - for the jury stands between them & justice - it has been call'd in three courts - & they have only got a bill against two of them - four of them deserted their country - the other two were tried last october court the Judges fined them 200. dollars each - So it is evedient the Judges would punish them if they could get at them - the believers have nothing to do with it only to give in their witness when call'd upon - because it is a States case. Phinehas Ross - the cashier of the Lebanon bank - whipt Thomas Jeneman unmercifully with a cow hide - because he would plead for the Shakers - the Judges fined him 60. dollars & bound him in a bond of 2000. dollars - with two good securities for his good behaviour - So they begin to be punished a little for their out-lawed conduct - about 18 months ago Daniel Boyd was taken with a writ of habeas corpus to bring Nancy Bedle forth - & because he did not return the writ exactly at the time - they prosecuted him for damage - last october term it was brought upon trial - it was proven the writ was not legal - also Daniel proved that Nancy was not at his house & he had no care or Government over her - yet the jury brought in for Daniel to pay 200. dollars damage - but the Judges saw it was so contrary to law & justice - they run the rusk to reject the verdict of the jury & aquit Daniel - So through all their envy they have never been able to recover any damage or fines from believers here - except muster fines - which they have never refused to pay - upon the whole the world is more civil towards believers than ever - & their custom increases as fast as we could desire -

The believers at Gasper are under better circumstances than they was last Spring - last July - Willie Jones gave up the obligations he has against the believers - which was 8000 - dollars - he cut off the sign & I inclosed the whole in a letter - the letter was a full discharge - believers - he is a singular man - he will not unite with the world at all - but keeps his own faith & sentiments - & will not hunt any creature even he would not kill a grasshopper if he could avoid treading on it. the believers there have none, only their land debt to grapple with - we think they can get through with that without suffering much loss. Elder Nathaniel & brother Daniel G - sent me a few lines last May - intimating that they felt some trouble for fear that brother Joseph Allen had been the cause of the believers at Gosper being so indebt to the world. In justice we think he ought to be aquitted of that charge - for we cannot find that brother Joseph's judgement bore much sway in them matters - but it was them that was more important and - this is about the sum of the whole matter - We have not heard from them since about the first of November -

We expect brother Peter & Sister Martha is there yet - & we wish them all well in peace & prosperity -

With these few scrabbles we send our kind love to good brother Richard

In union signed. David -

(Darrow)

E. Dennis Albion July 11th 1815

Concerning Books & Notes Yesterday
at Law — Judge Piatt to Follows
last Term of the Circuit Court

Lebanon
January 14

75

Richard Spier -
Columbia County - State
of New York -
New Lebanon - post office

per. mail 3

Folio concerning affairs at Albion

[R. 1147]

Dearly Beloved Elder Brother Seth (24) From Issachar Bates.

This 12th day of April - 1815. at West Union on the pains of Buseron in a comfortable log meeting house upper room - at the east window that looketh toward your heavenly Jerusalem - I sit me down to comply with a request (or rather to embrace a privilege) mentioned in the close of your letter of Jany 18th which came safe to hand - March 20th which notwithstanding its long & slow passage through the cold climate of this dark world - was hot with love when it came into our hands - the same evening which was Monday - we read it in our order together with the beautiful garment to Salome - with sweet tears of joy and gratitude and so sat and wept and read & wept and gave thanks to our precious good Mother - and all her blessed children for their prayers their sympathy and love for this poor little handful of Shakers away here at the out side of the world - surely said we - we are not forgotten - on wednesday evening when the society were generaly assembled for meeting - the letter with all its contents was read - and you may be sure there was not only weeping & crying - but roaring like great Boys & Girls - then thought I this is grace for grace - they have wept for us - and now we may weep with them that weep - after reading was over - it was proposed to them that all who felt sincerely thankful to the people of God in the east - for their prayers and tears for us - might manifest it by a shout that would reach to heaven - and there was a shout - And now Brother Seth I have given you a brief statement of the treatment your kind letter met with here - now I am jealous that a grieving will arise in your mind - why I have delayed so long to return an answer - seing there is no excuse for want of paper - well when you have read the apology I expect to be excused.

We received your letter about the time the Sun crossed the line - and the change in our feeling was much like that in the natural elements - for we had neither rain nor snow all winter of amount till that time - and since we have had rain in abundance - so on the other hand - we heard but little from our beloved friends abroad till that time - and then we had news in abundance - Brother Hebard Gill being on business at South Union Kentucky - returned that same week with a packet of letters - which informed that they were in common helth and were doing well - Brother Nathan Sharp arrived here the same week from Union Village with very near half a Bushel of letters and Hymns (I do not mean pressed down) on a subject so interesting that it took up our minds the most of the time that Brother Nathan was here which was better than a week - and I had to form some songs to Salome pretty little Hymns - and they had to be learned any how - but I will close my apology and give a small sketch on the nature of this interesting subject and by that time I shall be found excusable -

As a specimen of this subject I shall transcribe a few lines from a letter we received from Father David in March - viz -

The most extraordinary event that has taken place here of late is the mighty power of God on the people like a mighty rushing wind - great numbers speaking with other tongues at once - all kinds of exercises roaring and warring against the flesh & devil like the sounds of many waters - so that their dwelling houses as well as the meeting house will tremble for hours together - by

day as well as by night – indeed there never has been the like in this country before – also a few lines from Brother Richard ——

' I query whether mount Sinai was in a hotter flame or manifested more awful signs of the devine majesty than the place in which we were assembled – Nor do I think the Lany sound of the trumpet or the voice of words could have shocked the sense of man beyond the sound of this voice & the words of vengeance uttered against the beast that would dare to touch Gods hallowed mount – again says Brother Richard ——

' So great a change I have never seen in so short a time among any people – such an evident growth of simplicity love and obedience to our Blessed pattern – to end peace and good will among each other – And again says Brother Richard —

' Since this stamping business has come on I have had some additional thoughts about the marks of the Lord Jesus — When I see one repeat his blows – till the blood gushes from his nose – And others round all stomping too – With heels and ancles black and blue – this seems like bringing something to pass – Think what the Serpents head must feel – Beneath a black and bruised heel – His hope of life is small indeed – Among the blessed womens seed —

As I expect you will hear of these things from another quarter before this will reach you I shall not enlarge only inform you that the same work is going on here – but whether to the same degree or not we cannot judge but this much we can judge – that there is a great noise here – the heavens and the earth do shake and the buildings rattle like heavy thunder by day and by night – it is a shaking war to see or hear – but it works peace as it increases – for it is a war that all must unite in or run away – some precious gifts of the holy Ghost have been exhibited – such as speaking with other tongues with signs &c – so that we have set it down that our God is a prayer hearing God – for we are witnesses this day that the prayers of our righteous Brethren & Sisters in the east have been answered – even these words – that God would remove our afflictions and comfort us – and prove unto mercy and lead us in love – this God has done – and is doing – and that in a way far better than we should have thought of – to give us new weapons to fight that filthy beast and dirty whore – who are the root and cause of all our disquietude that we may live in love and union among our selves – this – and this only – is the way that ever God can lead any people in love – and we are confident that this purgeing gift has come to us through the prayers of the Saints — as was hinted in a note to Brother Richard –

' It is not an unaccountable thing to me (Brother Richard) that God has opened the stores in heaven and furnished us with new weapons to fight with – for our Blessed Mother and those in union with her – have raised their eyes to the heavens of heavens for their poor afflicted Brethren & Sisters in this western country – and now Brother Richard let us tarry here and watch – (not get to sleep) while they pray yonder —

And now dear Brother what shall I do – I want to give your mind a taste of every thing that is here – but this sheet will not contain it in any order – so I shall give you a promiscuous sketch of as much as the sheet will hold – and my Brother will excuse me –

In relation to our order and standing – Our Beloved Elder Archibald is the Father of us all here – and is beloved – Issachar is with him labouring to help him – our good sister Salome – has the first Gift among the sisters – and according to her age and experience is blameless for aught I know – Sarah Jenkins a good faithful sister lives with her – we are all in helth and union – we live in comfortable accomodations in a log meeting house – the believers are all accommodated in four dwelling houses viz – the centre house – the north – the west – and the south house – and the distance of either of them is not more than 80 rods from the centre house – the whole society are in a comfortable State of helth except common infirmitys – and are doing tolerable well – those that are heartly engaged in the battle do increase – but the sluggard – you know will not plow because of the cold therefore he shall beg in harvest – We shall not relate what we suffered through the fall and winter – before we got these buildings prepared – nay – we will forget it – for we have food and raiment – and no fearful apprehensions of want – but to the contrary – a good prospect of crops – for this is a goodly land – I can this moment lift mine eyes at this window to the east – and survey 4 or 6 miles of a beautiful green grassy plain – covered with cattle & sheep in hundreds (and the most that are in sight belong to the believers) the most beautiful sight that nature ever exhibited – I can look out at the west window and see more than a hundred acres equally green with wheat oats and barley and a beautiful young orchard of about 600 apple trees the greatest part of which are now shedding their blossoms – and about 600 peach trees – with more fruit on the most of them than they can bear – if one fourth part should hang on – and a number of (for a guess) 10000 trees more than 1000 fit to set – if I go to the south I can see near a mile on ground that is now in preparation for planting corn – if I go to the north a large field is there – but I will stop – this is only earthly glory – not that I mean to glory in it – nay – I am afraid of it – I am jealous that it is too good for young believers to make a wise use of – for it is in truth the easiest and best place to get a living in that ever I saw – and the devil knew it before we did – the country is settleing every fast – we have had no fear among us of Indians since we retook this ground – altho they have killed several people within a few miles of us this winter and spring – nay – we have settled it in our hearts – not to say a confederacy – whear these people say a confederacy – neither to fear their fears but to fear God and stand our ground – we have had no increase in number except one young woman – one widdow with six children they came here this spring and appear to do well so far – and now dear Brother I must send your own words back again – my paper is full – but my heart is not empty – but I must come to a close – our Beloved Elder Archebald – Sister Salome & Sister Sarah – desire in this to send their unfeigned love and sincere thanks – to the Beloved Elder Brother Seth – Brother Joseph – Elder Sister Hannah and Sister Patty – and beg to be remembered to our ever Blessed Mother and all her children – accept also my love and thanks in the same manner – Grace Well Beloved Issachar

PS Mother little children here – have a desire to augument their spirits with the spirits of Mothers young little children in the east – and to make some acknowledgements to them – and to accomplish it – they all now on their knees unite – and send their sincerest love – and most sincere thanks to their gracious good Mother (whom having not seen they love) and to all her blessed children in the east for sending them the gospel of eternal life – and for their prayers and teares for them in their tribulations – praying that they would still pray for them – and they will watch and be sober and fight the battle of the great God till it shall be acknowledged by the Judge of quick and dead – that they have overcome – and are more than conquerors through him (or them) that has loved them and gave himself (or them selves) for them – Amen

Received June 6th 1815

For the Elder Brother Seth Y Wells
Watervliet

From Deacon Pease Union Village O. April 20th 1816

[Mr. 1147]

From Peter Pease to Richard Spier & Nicholas Bennett
Union Village Warren County Ohio April 20 1816

(27 a)

Beloved and respected Brethren, Deacon Richard and Nicolas

We received your good and intelligible letter of January 8th 1816 on the 2 of February. When we read the contents of it it made us feel thankfull and comfortable and I think took a little pleasant to hear that our previous good Mother was in a comfortable state of health & those with her And for the bundle of love they sent to us. especially that our ever blessed Mother cannot forget her poor children here in the west — we also felt exceeding thankfull for the love we received from all our good friends brethren and sisters in the Church, and that they were in a State of health and prosperity except heavy colds. Dear brethren it was a releasment to us to hear from you once more we had been looking for a long time for letters & found none therefore when we found one it made us rejoice a little. The statement you gave us in your letter concerning your labours since I was at the Church in 1812 was very astonishing to us. to think how ye could perform so much labour since that time, considering the troubles that has been in the world and the uncommon afflictions that has taken place through the providence of God among believers. we think it very extraordinary. to hear what ye have done in repairing the old waste places, and building and rebuilding and adding to your old buildings it makes us quite ashamed of our little performance However according to your request I will feel under obligation to inform you and to give some account of what we have been doing since I was at the Church in 1812 I arrived at Union Village on the 10th of September where I found matters in a middling good State but before I had been at home long enough to get fairly into business I was called upon to go and meet the Western Believers & help them in their afflicted situation. that took me five weeks. and the balance of the winter I was considerably taken up in their employ to make them as comfortable as circumstances would admit. Since that time, I have spent 16 months in kentucky to help the believers there but I will return to my text again, in the year 1812 while I was gone to the Eastward the believers here put up a horse shed 130 feet long and 16 feet wide 2 rods East of the Meeting House and A frame shop near the sawmill and fulling mill 25 by 20 feet one story to finish fulled cloth in also a cornhouse 30 by 22 feet what more was done in the building line that season was in moving and repairing old cabbins and some work done towards finishing the brick shop that was put up the year before. in the spring of the year 1813 we built a shop for the carding machine and other wheels to go by horses 50 by 30 feet it stands about 60 rods north of the Meeting house on the East side of the road over a hollow gutter in the ground which gives room for the horses and wheels to work under neath, the house one story. the same season we put up a blacksmith shop 4 rods south of the before mentioned shop 60 by 27 feet made of brick John Corson Thomas Taylor John Dennis[ton] and Joseph Worley are the blacksmiths J. J is the man that the wicked forced away some years ago with the influence of his wife but he has now got clear of all his family and is a free man in the gospel he is a faithfull believer and a good blacksmith he has been back about 3½ years

In 1814 we moved the carding machine to water vliet and had it go by water Since that time the Shop has been occupied for joiners chare makers wheel makers &c In January 1814 the Brethren felt they must have a grissmill and there was a way opened whereby we could get that Section of land owned by Joseph Harris lying adjoining us west that we had been so long trying to get we improved the opertunity and ingaged the land- we gave him 6400 dollars one half in hand the other half he must have intrest for untill it is paid- we borrowed the money at the bank And paid off Harris- but we are owing some in the bank yet on that account about 630 dollars this together with building the mill and other family nesasaries has been as much as we was able to get along with however we are in hopes of geting through with it after awhile as we have to pay one fifth every 60 days, as soon as we had procured a deed the brethren went to work at the grissmill with the chief part of their force, the dam they built is upwards of 300 feet on the top, & 20 feet high except the over fall that is 18 feet— from the top of the overfall to the bottom of the race is 25 feet, the dam is very slanting and strong 30 feet wide at bottom it has taken the chief part of the good oak timber off of one half of the new Section to build it, the tail race is about 80 rods long 10 feet wide and 8 feet deep— from the head down there is a frame put in and planked up 300 feet to keep the bank from caving in— The mill house 40 by 30 feet 3 stories high, the first is of stones the other two stories of bricks with a good pine shingled roof and it painted. we have two runs of stones that runs very steady for about five months past since the water come in the fall, there is calculations for the third run by the same wheel which we purpose to have as soon as circumstances will admit we have three bolts 2 for wheat one for buck wheat one elevator and 2 hopper boys we think if we had a screen that we could make as good flower as any mill in this country in the spring of 1814 built a small barn adjoining the south end of the horse Shed 34 by 24 feet it is for the use of the Ministery to keep their horses and waggon in— In the Spring of 1815 We built a flax barn 36 by 28 feet for storing threshing and cleaning only— This Stands back of the garden a little South of west from the Meeting House— the same Summer 1815 we raised a frame kitchen 66 by 30 feet 2 story high this is unfinished yet— the out side was covered last fall all to windows and doors we are now at work at it glasing flooring building chimney &c the East end Stands 20 feet west of the center of the center of the dwelling House and is Intended to have an open Steep to cover from doors to doors the pump Standing in the Steep A dining room at the East end of the kitchen 30 by 30 feet then a cook room 30 by 13½ feet then the chimney 17½ by 10 feet which is to contain a large fire place and oven and two arch kettles on one side. on the other side a fire place with kettle &c for cooking for the Ministry a small cook room a meal room &c which takes up the whole on this floore there is a cellar under it 36 by 30 feet— the Second Story is to accomidate the Sisters in their Spinning &c— After all our works at the mills we Still believed more was nesasary to be done for the Security of the dams in times of high waters, also both the mill families had been much afflicted with

With ague and feaver we thought if all the timber was cleared out of the ponds that both the water and air would be more healthy which we were determined to do if posible— the whole season had been very wet and the waters high untill October, then they stayed up, then we had a gift for the whole society of believers to turn out both men and boys and work untill the whole work at the mills was thoroughly finished, for it was for the interest of the whole— they began the 9th of october the maker brethren and boys to clearing and burning the timber in the ponds, the stronger men to carting & wheeling in clay and gravil on the dam— and digging the grismill race deeper & the grismill pond. at high water mark covers 21 acres lacking 26 rods of ground All this was covered with standing and fallen timber, all that would do for timber they hailed out and saved the collanes of the wood they consumed to ashes, so that it is intirely clear now except low stumps— they continued on up the creek burning all before them that was down and cutting And burning all the small brush untill they came to the sawmill cleared it from bank to bank which was from 15 to 20 rods wide they were burning from the tail of the grismill race to the head of the sawmill pond which is about one mile— the mill dams it appears now are well secured they put in a crib the lower side of the sawmill dam 25 by 15 feet and filled it with gravil and not only so but covered the dam wholly over so that there was a good cart road over the dam above the plate it was raised shavel with the cills of the mill this was done in less than four weeks it was remarkable there was no rain to hinder them one hour till the last day— then the rain came on and soon filled up the ponds

Now after all our toil and labour we feel our selves greatly behind as to buildings and have only made a begining according to the increasing work of God, and the needs of the people there is a number of large buildings needed now for the accomodations of the people We need a large dwelling house this moment— for our youth and children grow so fast that the old cabbins will not hold them much longer— Robert Baxters family at the sawmill needs a house now they have about 20 in family they take care of the saw mill fulling mill and tanyard and their old cabbins are very much decayed— but time would fail me to give all the old cabbins their just due so I will quit— We have began to build a house for the east family Matthews Order 32 by 32 feet two story high, they have increased so fast in one stuff or other that their old cabbins will not hold them any longer— besides they have five families on the Ministerial section to take care of— these are poor enough, so we feel often pinched to know what to do— but as I began to open my mind a little and give you a statement of our situation I think to continue on and give some account of our cattle &c— we have about 160 head of neat cattle old and young out of this number there is near 70 cow kind such as they are that perhaps will give milk this coming summer but what is that among so many there is about 300 people depending— we have also 19 working oxen and near 400 sheep and 170 lambs this present spring our sheep are the chief part from one fourth to three fourths merino blood——

We have upwards of 20 horse kind old and young the above Statement is what belongs to the Church On the west Sution they Support a joint Interest also, they have a good dwelling house 50 by 40 feet 2 Story high well finished they lately raised a barn 70 by 36 feet on the whole we think they are doing middling well— at our watervliet they have a grismill that has been In operation since last harvest with one run of Stones they also have a Saw mill fulling mill And carding machine the carding machine is the half of the one that was built here, as we built a double machine first it was after words divided and it is now one half at waterv[illegible] the other half runs in our grismill house their Stream of water at watervliet is small but durable, their buildings at watervliet are chiefly cabbins they have one small frame house 2 story 4 rooms built for the accommidations of the Elders they have prospered very well since they have come together— altho they lost one of their principal members— Abraham Southard who had the first care and managment in temporal things and filled his place as well if not the best of any young believer in this western country he gained the good will of both believers and world— he was taken with a violent feever and was Sudenly taken away, his loss is much felt, about one year since his decease— In regard to our militari fines we have been much favoured as yet— we have paid no draft fines through all all the war, there is a number of executions in the hand of the constable for considerable time past what number we do not know, nor how soon he may come on for the money he speakes about it once in a while and that is all that has been done yet— and we have paid no muster fines for near two years past— they are still about it and Soare we but how long this kind of peace will continue we cannot tell—

The trial of old Jonathan Davis— that we mentioned in our letter to you is at length Divided in the court of common pleas in favour of believers— their charge And plea was fraud, but the judge told them in the delivery of the virdict— that if there was fraud in the case they had proved none and it was so— Jonathan had been one who had supported it therefore, there was no cause of complaint, but notwithstanding all that he has appealed to the Supreem court— In relation to mosheire cards we fear that we could Sell Some but what quantity we cannot tell as money is very scarce in these parts altho the manufactoring of woolen cloth is increasing fast in this country If you think proper to Send Some cards on we will do our best to Sell them for you and count it a priviledge and be thankfull for it——

Now kind Brethern I am drawing near the end of my paper and perhaps I have wrote as much as you will judg necasary on the Subjects that I have wrote upon & I will close—

Father & Mother, Elder Solomon & Elders Jenny & Peter Martha & Rachel Unitedly Send our best love to our ever Blessed Mother & Elder Abi & Father & Sister Ruth, & likewise to all our beloved Brethern & Sisters both Elders and youngers fare well— Peter

[A. 1147]

From Father David

Union Village. Ohio March the 10th 1817.

(25)

Beloved Brethren, Deacon Richard & Stephen.

We received your two letters - the first bearing date Nov: 14th 1816. the 2d. of Febry. the 3d. 1817 - We are alwayes thankful to hear from our Good friends in the East without Exception - in your last letter ye Informed us - that you was ready to give a title of the lands here - if we were ready to receive it - Dear Brethren - we have never been uneasy that the title of the lands hear should rest in your hands - Especially those that was purchased by the Church - but rather chose it Should be so - for we consider it all one and we have felt more anxious for the ~~from~~ security of that which the Church purchased, then we have for the lands that the people gave up themselves. however if there is a gift in the Chh. to ~~make~~ transfer the title to the trustees here. we are ready & willing to receive it -

Brother Peter, John Wallace & Nathan Sharp, was chosen by the people here to the trusteeship & remains so - all the titles of land given up by the believers here has been given to them - & we chose it should continue so - for if we understand the matter rightly - the title doth not give the trustees any power to transfer the land out of the use & benifet of the gospel. but the power ~~is in~~ remains in the people that appointed the trustees to the office & that if any one of the trustees should hereafter prove unfaithful they will have no power to injure the joint Interest of the Church -

Considering the times here, we think it not duty, or Expedient for us of the Brethren to go there ~~to~~ to visit you this Season - if ye do not think it safe to send the deeds by post - if there is a gift fulfilled in the Church, ye can execute the deeds & let them remain in your office until there is a safe opportunity of ~~Con~~ Conveyance -

I fail to give you some further account ~~further~~ of the weather hear since we wrote last - after we wrote to you last September, the season was Moderate & dry - all the Streams Continued to be nearly dried up. between the two Miamies - until the 14th of Nov: the day that ye wrote, that it was nearly as ~~warm~~ as Summer with you - it began to rain here about 10. o. Clock in the morning - & rained nearly every minute for 64 hours. & I do not know that the Sun, moon or Stars, was seen hereabout that Space of time - Some part of the time very heavy Showers - Until the Streams generally overflowed their banks -

Since that, there has been but very little rain - the chief of the water that has been has first come down in Snow flakes - the weather continued warm the 20th of December - the learned say the heat was 3 degrees higher than it was the 20th of last August - the 16th of January - the cold commenced very Severe & continued freezing day & night for near 40 days so as never was known in this Country before - some days it would thaw a little the South side of buildings &c - but a number of days none at all - the night of the 17th of January the time that the thunder Storm was with you - it was Severe cold here & some Snow - the day following it was very extream - the Snow began to fall the 16th & within a week it was about middle deep Solid Snow - the cold continues to that degree that the Snow did not go off the roofs of our buildings for 32 days - then there came a thaw & little rain that Carried off the Snow - & filled up our mill ponds again for 4 weeks it was near as good Sleighing as ever we have in your Country. Althos. last Summer our grass & hay was greatly cut off by drought & other ways. Yet by Saving all the Corn fodder that was possible could & making use of the Straw & other vegetables - we hope to carry our Stock of Cattle through middling well.

We hear by various accounts from the world. that provisions are extreemly Scarce & dear in the Eastern & Southern States & indeed almost through the whole World - the truth of these reports we Should Some time be glad to know more correctly then what we can get from the World. for the worlds reports we cannot always depend upon - because they are full of lies & deceit - & but little truth in them -

Grain in this Country has been quite plenty hitherto. Wheat now is one dollar per bushel - Corn 50 cents. but how long it will continue So we cannot tell - for it is going out of the Country very fast. most likely that in a few months the chief part will be at Orleans. and if the Crops Should continue to be cut off - it would leave the Inhabitants empty. and hungry - In regard to the world it appears their envy has greatly abated - or at least it lays Still & doth not appear as it hath done - we hear nothing in these days about their killing the Shakers - or driving them out of the Country - perhaps they have got discouraged about their effecting So great an undertaking but they generally want our friendship - even more than we are willing to give them - for we know that their friendship is enmity to the work of God - that we feel bound to Support & keep - So we keep them off at a Suitable distance - So as to give them no just occation to Speak reproachfully - but I must close - for I begin to be almost frightened at the bundle we Shall send at this time - for fear that the virtue or value of its Contents will not ballance the Expence of postage -

Dear brethren we all Send our kind love & thanks to you, kindly & Farewell

David Darrow

In union Signed David.

(21)

cA. 1473

Pleasant Hill. Ky. April 1st 1820

Eld. Samuel Turner to Calvin.

Kind and respected Brother Calvin

I received your generous and beautiful Epistle, November the 1st by the hand of Eldress Molly, who tarryed with us a Short time, as She was on her way home from Union Village. — be assured dear Brother. On opening your letter, we Soon found that you had richly furnished us with a bundance of good information just such as we was longing to hear: and in a particular manner, as it related to our Precious Mother. for we had been to U. V. Village, and while there, there was a letter taken out of the Office, on the 20th of September, (Sent from the Ministry at N. Lebanon) which gave an account of the extreem Sufferings of our dear Mother. — we was So highly noticed as to have the priviledge of hearing this letter read; and you may depend Brother, it was heard with the most lively Sensations of grief, and heart rent Sighs. — from that time we felt exceedingly anxious and Strong desires to hear from her again. — and now we feel ourselves greatly indebted, and under the Strongest obligations, to be thankful humble and faithful, for the great tenderness, and notice, which the Ministry manifested towards us, in giving directions for us to be informed of the painful Sufferings of our Precious Mother. and in a Special manner, for the heavenly love and Blessing, Sent to us from our ever Blessed Mother and the Ministry. ——— Dear Brother, when we look over your letter, and See how richly Supplyd it is, with the precious love and blessings of the Ministry, and of our kind and loving Elders, of every Family and Order together with the tender, and dutiful feelings of our dear Brethren and Sisters towards us, we find ourselves to come far Short of either abilitys or languge, to express the lively Sensations and melting feelings of our Souls. yea to feel that we are not forgoten, but are remembered, and felt for, by our best friends, while in this distant land; is more to us then mountains of Gold: and with out it we die. —

Dear Brother, we now desire to all unite together, in manifesting our kind love, and harty thanks to thee, for thy kind, and extensive labour of love, manifested in thy letter. and at the Same time praying of thee, (if consistant) to present our humble thanks, and most Sincere love to the Ministry, and in a Special manner to our ever Blessed Mother, for the precious love and blessing She Sent to us: also to our Beloved Elder Brother for the kind labour he Spent, in going all the way over to your House, for the intent that we might be informed of Mothers Sufferings. and moreover that we might receive of her love and blessing; which we did receive, and do keep: yea we feel it in our Souls, as the Showers of rain, upon the thirsty plants. and this is not all Brother: we also desire that our most dutiful thanks, and kindest love, may be given to all our good Elders, Brethren and Sisters, (as far as you feel) for their love, and remembrance of us, desireing the continuance of the Same together, with their prayrs to God for us; by which means, we have felt, and Still feel ourselves Strengthened, and Supported, as under the Shadow of a great Rock, in a weary land.

Now kind Brother, perhaps you would not be unwilling to hear a little about Some other things. tho there is many things, which we Shall omit writering in this letter, with the consideration that you can get more Satisfactory information, from the bearer of this, then from our writeings.

There has been but little ingathering of Souls, from the world, Since we wrote to you last, neither has there been much publick gift to them, for a number of months past; there is So few that comes, that we have not held Public Meetings for the world to be Spoken to, Since last fall. but althoug there is so little gift to the world at this time, we find no

Time

time to be idle, we believe that God is carrying on his work, and we must be a wake, and up and doing. The Believers keep their faith; I donot recollect of any going to the world, that we made much account of, for this twelve months. But we believe that the Believers do find Some increase, and become more and more established in their faith.—

It was a very gloomy distressing time last fall in these parts. and had been measurably so the greater part of the Summer, in consequence of the drouth, together with a number of other things. Such as new and Strange disorders on both man and beast, which would cause Suden deaths. and many would kill themselves, and others killing one another, And the fields pastures and meddows, and not only they, but the very trees of the forest ~~pasture and meddows~~ all parched up with the drought, So that they looked as tho they could never put fourth a green sprout any more. and at the Same time, the fires were Sweeping through the forest, into the fields, distroying fences, and Some fields of Standing Corn. and the Smock was that thick that we could Scarcely See the Sun, for Some weaks, and would make us cry whether we wanted to, or not. These things all felt to us like the Chestising hand of God, on the world for their wickedness. and there was many among them, that ware in a measure Sensible of it.— Now these thing, together with other difficultys which the Believers lay under, (in their young and imperfect State) come upon them with great weight, and there had to be careful and very industrous labours labours made to hold them up.

Mother had many precious gifts, which She administered to the people, from time to time. and in divers manners, all of which kept them from Sinking under discouragements. Yea, I am thankful, that I can Say in truth, She is Clothed with our Blessed Mothers Pure Spirit, and it bears rule through out this Society. and the more we get of it, the more we want.

Now among the many precious gifts which Mother administered to the People; She often told them, "She Sensibly felt that God had Something for them, and that God would pour out his blessings upon them, as Soon as they ware prepared to receive them." This felt to me like a peculiar gift, and Revelation of God to her, for the people. And Sure enough, about the middle of last October, God began to display his mighty Power among the people, in a marvelous manner, we have wrote considerably lengthy to the Elders of the First Family, on the Subject, but we will Still mention Some things here, which ware not Stated in their letter.

This manifestation of the work and power of God caught mightily with numbers, to bring down their lofty high Sence, and to Subdue their Stubborn wills. and then to unite them together in the Spirit of Simplicity and love, with harmonious Songs, and graceful exercises.

One young man, who had been (to all appearance) almost intirely destitute of any feeling for the Gospel or Spiritual things, yet he would Stay among the believers. The power took him one night, while in bed, it Shook and jerked him about mightily, he braced himself against it, with all his might, and made out to hang to his bed that night, the next day he boasted how that he had not got put of from his roost yet. The next night he was taken with Such compelling power, that he was flung out of his bed. and Slated down on the floor, and then tossed into bed again, and then flung out on the floor. and it is Said that his feet was flung up Some times as high as the pegboards. So he continued under this exercise intill he became very much alarmed, and thought Surely it would kill him. the day following he went in a very humble manner and desired a privilege to open his

mind. he was asked if he knew what this power was for, he Said yea, it was to confirm his faith in the Gospel, and that he was determined to take hold of it where he never had done; So he opened his mind honestly, and is a very altered man.

Now Dear Brother, I want to try to tell you about another one of the Brethren, and how he has been wrought upon, by the power of God. but before I begin, I must beg your patience, for it will be rather lengthy, and difficult to relate.

It is a young man much set by, and has Strong faith in the Gospel, and is a great Singer, and very proud and high in his Sence naturally. He has been humbled down to all intence; but if I could only tell how dreadfully this pretty proud Sence has been handled, and abused, yea and Spoilt, you could not help laughing, I donot believe you ever did See a pretty high Sence had in greater derision, by the power of God, then what has been wrought upon him: he has been opperated upon, and made to look like one of the ugliest creatures, that I ever did See. Some times he has been taken right out between the Brethren and Sisters at the Meeting House, and would be paraded from one Side of the M. H. to the other, with all the imitations of a proud fop, that could possibly be painted out. walking. Struting, and at the Same time, he would be drawn into all manner of ill looks: his head would be drawn right up then begin and jerk three or four times, and down he would go all in a heap, then up again very very quick, and this would go over, and over, a greate many times. and one corner of his mouth, would be drawn down, and his face in all manner of ugly forms amaginable, and O! how violent he would Shake. I thought it was enough to mad the devil. Sure enough, to be had in So much derision, and his delicacy So dreadfully Spoilt, and that before So many people too. Then he would be taken right out of that opperation, and all his ugly looks gone, and he would be Straitned up and look very beautiful; and would walk the most beautiful that we ever Saw any one, nay it is not possible for any one to walk as he did, without the power of God. he would walk a long time, very brisk right between the Brethren and Sisters.

Here we could See two distinct race of beings, painted out and Set forth in open view, the image of Christs and Mothers Children, and Old Adams & Eves Children: and every one could See for themselves, which looked the prettyest.

This Brother has had a great many very mortifing Scenes to pass through, but he has taken it very patient and looks much prettyer then he did before, it has been a common thing to hear from him, that when he has been going to his work, he was taken under opperations, and put into the corner of the fence, or in Some humiliateing place. Some times when he is at his work hewing with his broad ax, his head would be drawn up, and he jurked round backwards, and down he would fall with his ax in hand, and would be up again, about as quick. And when he would go down Stairs, after geting about half way, he would be jurked right down Slap on the hall floor, then jump up as well as ever, and look to See if any one See him. he never has been hurt atall in any of his exercise. — Now dear Brother I have tryed my best, to give you a true Sence of the manner in which he has been wrought upon, but I think I might as well Stop, as to try to write any more on this Subject, for I find myself unable to write one tenth part of his exercise, and I donot know what you will think about what I have wrote allready. — O what Shall I Say next: there is So much that I could write, if I had but time, and Strength, and I kew certainly it would be entertainning to you when

look to the 4th Page

Beloved Brother, I received the beautiful Anthem, you Sent me, the first part of March, by one of our Brethren who had been to Union Village. but did not receive the Song, the Anthem is very much liked among us. and I return my harty thanks to the for it. we are a geting a Song for it, and I expect it will be a very good one. by what I have heard of it. we have a number of Singers here with us, that have excellent facultys in geting new Songs, of every kind that that I have knowledge of.

(Very interesting & important)

Mr. Elder Issachar Bates
Watervliet
near Albany

NB If I ever Should be favoured with the privilege of receiving word from my good Brother any more in this world, it would be very agreable to me, to hear Something, a little perticular, in relation to my good Brethren, and Sisters, perticularly those that I used to be acequainted with. how they be as to their health, where they live, and what imployment they follow. &c

As to myself, I am about as well as is common for me, when I look in the glass I cannot See but I look just about as I did, when you See me last. & also those that I live with are reasonably well. — Pray do not forget to remember me in love to good E. Ebenezor, & E. Anna, & S. Polly, & to all, as far as you feel a gift-

when I had done, I could write with great pleasure, to my good Brother that has always been so bountiful to me. — Now my dear Brother, I think if I could only See you face to face once more. in this world, I Should have a greatdeel to talk about. I could tell you a great deel more, then I can possibleley write. and if you will just Step over here to See us, then I will Sit down with you, and tell you all about Mothers little Children, at Pleasant Hill, and how many pretty little mortifying gifts they have had, and how much more Simple it has made them look. yea and how pretty they can Sing abot Mother, words and all given at once. and what makes it the more So, it is them that never had larned to Sing atall, they could not Scarcely follow after those that ware Singers, now they will Sing as beautiful as I ever heard any one, yea beautiful Anthems, and Songs all given when they are under the beautiful opperations of the power of God. and I would also tell you what pretty Visions they have had, Seeing them that have left the body, and how pretty they looked, they Say, those that have left the body, are a greatdeel less then they ware, when they ware in the body, but looked very pretty, and was very Sharp; one of the Sisters Saw a number that had put off their tabernacles of Clay; they told her, it was a great deel Sharper, in the world of Spirits, against the flesh, then it was here: but Said they felt better after it was through. She heard them Sing, and they learn't her Some of their Songs that they Sung about Christ and Mother, these words was a beautiful Anthem which they learn't her. and a number of more Songs. but sum of them She cannot remember, only when She is under opperations, and then She would Sing better, then the best of the Singers. —

Now Brother, I must tell you Some Visions which the Sisters had; one of which was opened to us as follows. — "The 20th of February, on Sabath day after Meeting was dismiss'd (a number of the Brethren & Sisters Still remained in the Meeting House, under exercise, with Such compelling power of God, that they ware unable to leave the M.H.) I was brought to the head of the meeting room, by the power of God. Betsy Benta came to me, dressed in white, the beautifulest Sight that I ever Saw. She Said Come go with me, She likewise Said, walk Straight, for the way of God is Straight. I followed her not knowing whether I went; I felt as light as a feather; She brought me to the Room where I lived. I knew not how I came there, nor how the gate was opened. She kept me there about half an hour, and bid me leape with all my might, for She had, Said She, to learn me a little lesson of Obedience. Then She locked my hands close on my brest, and told me to let God work his work, for it is God that is a dealing with you. then She Vanished out of my Sight."

Betsy Benta was one that left the tabernacle, about three years ago — She had the first gift among the Sisters in the first Family, before She was taken Sick, and was very much beloved. — In the evening of the following day, She appeared to this Sister again, while in Meeting at home, and Sung all round her, and as She was mightily Shock by the power of God, She could hear no Singing but Betsys, althoug the Family was assembled at the Same time, and Singing a Hymn. — after Meeting was over, She went out, and was Standing by the kitchen door, Betsy came to her again, and took hold of her arm, and as the Sister Says, the Power of God ran through her like lightning, Betsy Spake to her and Said "I have Sung for you, and you have not labourd now you have to labour with me." She then took her over the door yard Skiping, and playing, for the Space of fifteen minutes, with a greate light Shining around them both.

Another of the Sisters opened a Vision She had as follows. the 22d of February 1820. at night Meeting I had the Power of God upon

upon me in a miraculous manner: as I was leaping, I Saw Aged Dinah Bonta leaping before Joel Shields, facing him, She was dress'd in white, with a blue border on her handkerchief, her Cap pleated to perfection, the beautifulest Sight I ever Saw. She then came and leaped with me: She then Said, Polly, lay hold of the power of God in your own Soul, and if you are faithful in this world, there is a Treasure laid up for you, that is unspeakable: She then disappeared for a few moments, then came and leaped with me again & Said the Second time, Polly lay hold of the power of God in your own Soul, and if you are faithful in this world, there is a treasure laid up for you, that is unspeakable.

This Dinah Bonta, was a former Companion of Samuel Bonta's, received faith in the fore part of the gathering of Believers, in this place; and past of the tabernacle Soon after.

There is another of the Sisters by the name of Genny Badgett. about 18 years old; She also was taken under greate opperations of the power of God. — One Night after She had returned from Meeting, and was Sit down in her room, She Saw a vision: an Elder Sister appeared to her, and Sung the first virce of a hymn, Several times over, and Genny Sung with her; then the E. Sister Said to her, that is a good work to be in, and you must be faithful and prove it. — the next morning, She appeared to her again, and Larnt her the other two virces. and She Saw a large number of people, both Brethren and Sisters all Standing in order, and the E. Sister Standing between them: She then Said to Genny, have them virces drawn off by the middle of the day, and give them to Maurice, for he has got the Song for them; Genny felt Some doubtful, whether he would have the Song or not. The E. Sister then Spoke very Sharp to her, and repeated it again Several times to her, to give them to Maurice, for he had the Same Song, that She had Learnt to her. — Then the E. Sister repeated these words over three times, "It is mine, and it is thine," then the whole Assembly united with her, and Sung it, timeing with their hands & feet. — So accordingly She gave the Hymn to Maurice, and he had the Same Song; when Genny come to hear him Sing the Song, just as She had learn't it in her Vision, and knowing that he never had heard it from any one in the body She burst into tears.

When thos words, just mentioned above, ("It is mine & it is thine.,,) ware repeated, and & Sung, by the E. Sister and those that ware with her: Genny Saw Maurice in Vision; Standing with them, and Singing the Same Song, and Speaking the Same words, in union with them. and Sure enough, Maurice had also received that Song and words at the time Genny had her Vision.

Maurice is a Son of Elisha Thomas, he is a goodly young man, and is very faithful to labour for the Spiritual gifts of God, and he has many beautiful Songs given him.

The little Hymn just mentioned above, which Genny learnt in her vision you will find inclosed in this letter with the Song She heard it Sung in.

This Sister has been under very remarkable opperations of the power of God, I am told, She has been under Such continual opperations, that She has not been able to eate any thing, for two weaks, only as She was fed by Some other one. and when She went to bed, She had to be undress't, and put to bed like a child, and then would be under opperations while She Slept.

She would commonly be kept under violent power, of evenings, until

This Brother has the first gift of care in the Family

10. and 11. and Some times, untill 12 and 1 Oclock at night.

Another Vision which Genny Saw; was, one night betwixt 12 and 1 Oclock. She Saw Vincent Runyon, walking through the Meating room, (Now Vincent at this time, was 130 miles from this place) now Matilda Runyon, about 15 or 16 years old, was under opperations of the mighty power of God, at the Same time in the Meating Room. Genny took her by the hand, and Shewed her Vincent. Matilda Saw him, but did not know that it was Vincent. — Genny then Sit down in the window. She Saw Sarah Shields, (who Departed this Life last December) Sitting in the window with her. Sarah Spok, and Said, I have got a little Hymn for you: Genny received it, and Sung it right off. Sarah then Said to her, give it to Carline, and tell her, it is a preasant from me. She also Said give it to her right news - then Vincent appeared to Genny again, and helped her Sing the hymn, then Carline went into the Meeting Rooms to Genny, and She Sung it to Carline untill She Learnt it; and at the Same time, Sarah was labouring the Song. Genny then Spoke to Carline, and motioned with her hands and Said dont you See her! then Sarah Started, and Genny went after her into Carlines room. in a Short time, they came back in to the Meeting room, and laboured round the room Several times. Then Sarah Spake to Genny and Said: you must make Straight path's for your feet; if you will, there is that good laid up for you, that you never thought of.

Carline Bryant lived with Sarah while She Stood in the first gift of care in the Family, but Since She is gone; Carline has the first gift.

Now B. Calvin I want to tell you the manner in which, Genny first received the power of God, in this present manifestation. She had felt Some little of the power, from the first display of it among the people. but not compelling; She could keep from being opperated upon, in the manner that many was. and often Said, She never had felt any power, that She could not resist; and did not think that She ever Should have any power to rais her hand above her head, that is irresistible. and Said She thought others could keep from Such exercise as well as She did. But poor Genny found herself at last, as unable to resist the power of God as others. — Now after this Gift of power was pretty much through, and the Believers was gathering into Order. One Monday morning, Genny went to washing, and She was taken under Violent exercise at her wash tub; and She had to experience the compelling power of God, as well as others. Now there was word brought to Mother, how it was with Genny. She went to See her, and She was dancing round her Tub, and could not get away from it; She was powerfully opperated upon; Some times her hands was in the tub, and then yirked out, and the cloths and Suds, would fly all over the room, and She was wet enough. — They made out to get her into the house, in the lower hall, and there She was held by power untill noon, where every one that come into the house could See her. She often tryed to get out of the hall, but could not. it was very crossing to her proud nature, but very pleasing to the Brethren and Sisters; for they wanted She Should get it to Spoil her pretty delicate Sence; and it was a matter of rejoicing with all, to have Genny's pretty Sence mared and Spoilt. and She has had her penny, altho She came in at the eleventh hour; and I have thought Some times, She has had a double portion of mortification; and it has broke her down into Simplicity very much. — She Says it was always hard for her to cry and repent, but now She can cry and repent easy. — Genny is quite a promising Sister, and appears likely to be able to do good, if She is faithful to improve her privilege; which I believe She has no other intention. She has the power

of god upon her continually, let her be doing what She will, in meeting or at her work. one time under her exercise, they counted nineteen new Songs that She Sung by power, one after another, with words fitted to them. —

Now kind Brother I must tell you a little about Calvin Brunner, who left the Body a year ago last fall in this place, it is likely you will recollect that I mentioned him in my last letter to you, and perhaps it is the last news, that I ever Shall be able to tell you, from him in this world. One of our young Brethren has lately Seen him in Vision.

One night after Meeting, the Brethren returned to their rooms and Sit down, directly Calvin come and Stood right before one of them, he looked to be about as larg as a child about two or three years old; the Brother Said Calvin, you have got to be very little, Calvin fell on his knees and cry'd and Said yea, and you have got to be little too, I have got a little Song to learn you, Said Calvin, and I will tell you how I learnt it, I learnt it on my face, The Brother then fell on his face, and then learnt the Song with the words, and was able to keep it.

This Brother was very much effected by his gift, when he come to open his vision, he was So broke to peces, he could hardly Speak.

Dear Borother I have given a few feble Sketches of matters here, but to give a full Statement of the diversity's of gifts and operations of the power of God among the people, I could not do, if I was to write a year, but you will See Brother that I hav laboured to State the manner in which Some certain ones, were wrought upon, in order that you might be the better able to form an Idea of the general work and operations of the power of God among the people, which, all I have wrote, is no more to, then a drop of water to the Bucket.

So now dear Brother I begin to think, I have wrote as much, as you will have patience to read, and especially if there is nothing more interesting then what I have written. — but however that may be, when my good Brother considers, how that there is upwards of four hundred Believers here, which Mother has to See to, and no brother to help her that is of the firs opening, but poor little me, perhaps he will think I have been pretty liberal in writeing, as to quantity

There are Believers her of almost every age from 76 down to 7 year old, and among these, there are a goodly number of right Substancial faithful Brethren and Sisters, but not any but what needs help Some times from them that are older, and the most of them pretty often. —

As to other matters pertaining to the Society, I must leave for my good Brother to inform himself by Brother Comstock.

So I bid my dear Brother a kind farewell, in love.

From your good old brother Samuel.

NB our little Calvin Green, that I Spake to you of, is now living at Union Village, he was Sent there with his Mother, and the rest of the Small Children, to keep them from being drag'd off to the world by their relation, who had got the consent of the Court to take them. they are all doing well, as far as we know.

There are a few out of many examples of the mighty power of God and the workings of his Spirit among believers in this place. This extraordinary work of God laid hold on a few at first in a very remarkable manner as the compelling power of God to bring them to subjection and obedience, or at least to make a decided choice.

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At first operations brought distress on the subjects of it, and exposed their high sense, and their stubborn and rebellious nature; they were in some instances constrained to expose the fallen nature in its own colors, and leave no place for its escape. Refusing to comply or attempting to conceal the operations, and expose the subject the more. The awful fear of God & sense of his presence fell on every one, while beholding or feeling the workings of his mighty power. While some were the subjects of the visible manifestations of power on their bodies as well as their spirits, others felt and shared it only in a deep, inward work, being filled with a spirit of weeping with solemn awe and reverence. But when the subjects of this mighty power submitted themselves to the hand of God and became obedient, they were filled with heavenly sensations in the flowings of Mather's love, and expressed this happy condition by the most beautiful signs, in dancing, walking and other exercises. Amongst other remarkable gifts, this was one, to be shown the sins and unfaithfulness of others, and bring them to honest confession. Could any thing do this but the gift of the wisdom and knowledge of God, revealed once in Jesus and finally in Mather? The visible manifestations of power exceed all description by language. Signs of various matters are perceptible by the intelligent and attentive observer. Sometimes a violent shock of the body, as though the person were seized with a sudden alarm, so as to convulse the whole system. Sometimes a universal shaking and shattering of the whole body as if the subject were seized with a violent and loathsome disease, and influenced by a strong determination to shake it off; the countenance in the mean time, with profound solemnity, looking and reaching after deliverance in some future, or forward, condition. Sometimes the arm is jerked towards the opposite side and the whole body partly turned as if disdainfully to refuse some offensive offer — Sometimes the arm is extended upward, in the most threatening and terrifying manner, as though vengeance is determined against a cruel foe and hated enemy: in some

cases both arms in turns— Sometimes both arms are extended forwards, the palms open upwards, and brought with great force towards the shoulders, as if to throw disagreeable objects behind as fast as possible; or like children beat with noxious animals or insects, and beating them off, or wading against a deep stream, covered on the surface with dangerous and troublesome material, and throwing them off to save themselves from being borne down by them. — At other times the hands are raised, the palms forward, as if with violence repelling every thing that is offensive or contrary to the beloved object— the union of the Spirit and the love of Mother— Again, the hands are raised, the palms open upwards, and the position shifted from thing to thing, with such quickness and untold velocity, as to indicate the lively, sweet and beautiful motions of the heavenly spirits, like birds of paradise, feeding on the most delicious flowers, and sporting in their native element, in all the charms of heavenly beauty, untainted with the flesh— Sometimes the subjects of these operations are taken from the floor, as if their feet were snatched from under them, and they are again caught and supported from falling, as being handled by the most active and powerful agents, and sometimes thrown flat on the floor and as suddenly taken up again, and at others left lying for a time— Some are whirled off to a distance, and others carried to and fro, or in a circle, with undescribed force, and the hands ~~with unspeakable velocity~~ brought together in such a manner as to almost resemble the report of guns rather than the clapping of the hands; or with unspeakable velocity put into an untold variety of motions, waving and clapping together with child-like simplicity and joy, as the pleasing feathered young, when Mother approacheth— They sing, in spirit, the most delightful songs and beautiful words, which though plain and correct, the listening brethren and sisters are not able to retain. They appear like beautified spirits moving in their appropriate element, Mother's pure love, carried in the power of God— unbodied spirits, rather than inhabitants of the earth, fettered in the clog of earthly tabernacles. No wonder Mother's children, beholding this beautiful work of the power of God have been heard say, thus. I love to see it— I love it— I love it— I love it The work began in the centre family and thence, like the living waters from the temple of God, went forth to the rest as far as the children in the abc-school, and the young order of believers; it is beautiful and humbling: it hath been known to close in upon the disobedient and bring them to instant obedience; those who are quite young, yet in children's

order, are brought to strong convictions of the necessity for honesty in the fear of God; and in the most convincing and faithful manner admonish one another to be honest and keep nothing covered. some of their young class in the school, have been under such operations of power that they could not eat their food for days together unless they were fed by those who had the care of them. These are some of the effects of this mighty work of God. In its progress, it taketh away the gross, wild and fleshly aspect from the countenance, and inspireth the appearance of mortification, and that humiliation which accompanieth spiritual mindedness. In a word, it is a strong indication of the near approach and living presence of the living God, so that souls who love the work of God, feel their salvation and redemption near, while Jesus and Mother are honored and their love is become the subject matter of our songs.

(26)

Brother Calvin

The fore going is a Statement given by John Dunlavy. by our request, from his own hand, tho he has not had an opperturnity to See but a little part of the opperations of the power of God among the people, in this present work, in consequence of his being absent from home, he is now at Union Village, and has been there, for a number of weaks, under E. Rachels care, for the purpose of gaining his health, about three Summers ago, in harvest time he was taken with a Sickness at his Stomach, and vomiting, which has been increasing upon him ever Since, especially in the Summer Season, we understand that he has Some incouragements of geting his disorder removed, and that he does not expect to return home untill Some time in June.

When Brother John wrote the fore going. we did not know that we Should Send it to the East, but we have concluded, it may be, that you may have Some little time that you would like to Spend in looking it over, tho his writeing is rather hard for one to read, that is not acquainted with his hand, but as you are a good reader I expect you will read it with out much difficulty

April 9th 1820

Samuel

The fore part of this letter is Bro. John Dulary's
Description of the Yorks & other spiritual ecstasies
Important.

To Colson Esqr
New Lebanon

From Samuel Turner

[illegible]

[illegible]

[illegible]

CA. 1147

Matthew Houston
Union Village Warren County Apl 23-182
to Bro. Seth Y. Wells.

(28)

Respected Elder Seth. It is written "That if a man's ways please the Lord he will cause even his enemies to be at peace with him:" and why this will not hold equally good when applyed to a church collectively I cannot tell. The case however now before me is one instance wherein the correctness of the above statement is verrified....

The enclosed prints I cut out of the Western Spy and Literary cadet dated Cincinnati Ohio Apl 7th 1821. The purport of which thou will easily discover and what to do with it thou will be at no loss. In Josiahs original manuscript the names of two of our brethren Viz Robert Richardson & Richard W. Pelham were inserted as Witnesses but through some oversight either in the Printer or some one else, they have been omited in the print. We judged it best to forward their names, leaving it optionary with thee to retain or reject as thou chooseest. I inclose also to thee a little epistle having his signature the design of which will be manifest. We conceived that the publication of such an article might be beneficial here. and we judged that ye would consider it at least equally necessary there. and therefore do send it. and now should Josiahs acknowledgement be deemed an adequate & just reparation for his gross violations of right. Thus would it be an unreasonable request to make, That a statement to this amount or import should be given before long such an intimation as this would be very consoling to poor Josiah and acceptable to us.

And now I feel at some loss what more to

to say. As perhaps thou hast heard almost all I could write. I am here at the East house and my business is to catch souls & not fish. I feel the gift very weighty & the more so because the ingathering hath been greater than I calculated on. and betwixt addresses to the world and private conversation. In addition to considerable labours with the believers of our order who number now amounts to something upward of 200 souls. I say In all these things I find quite enough to keep me in employ and this is my wish. for as I often say I had much rather wear out than rest out. at any rate I am justified in doing as I am told or by living in strict obedience to ye either in head or members a head of me. and I can say that I am glad in my heart that I have found a way however mortifying. In which I can and do have peace as a River. and in which I am delivered from the fear of death Hell & the Devil — and can and do feel my way clear into the heavens. many years I sought for such a way but apparently in vain. but I have found the pearl of greatest price & I have sold all to procure it. and I mean to have it in its fullness. for I feel that nothing in all creation is worth a cent without this. and any thing & every thing which I find will not comport with this chief and only good my soul hath decreed, yea and swear not to part from. When I look out upon the world I see nothing but death and Hell tilting right after. I do not desire to go back to it. for I left nothing in it desireable to go back for. and my steady resolution now for more than fifteen years hath been to stick by the cross if I should gain only an inch in 1000 years. It is true I have not much to brag of & glory in save in the cross. & therefore must hold it fast — and now my good Elder Seth what shall I say more? only to send my kind love not only to thyself but to all to whom thou mayest give it. many thine kind love. and Matthew Houston

Matthew Houston's Letter

Rec. May 7th 1821

From Matthew Houston
April 1821.

50

Seth Y. Wells

Important letters in
this Bundle
to be preserved

State of N. York

Mexican & Historic Letters in this Bunch – Matters relating to planting the gospel in the South West.

[Ac. 1147]

Union Village, Ohio, July 6. 1824.

(29)

Beloved Brother. Richard Mc Nemar & Proctor Sampson.

The constant and free intercourse between our Ministry & the parent Church might seem to render any communication from me improper, or at least unnecessary; but as I have lately had a privilege of a little correspondence with brother Seth in which I am forced lacking in some particulars, it seemed good to the Ministry that the lack should be supplied by a letter to thee, accompanying the Testimony a copy of which I send thee, in return for thy present to me by Sam.l Russel, which present I now thankfully acknowledge, for it would seem that hitherto ye have been uninformed concerning the reception of those books, & tho they had a safe passage and arrived in good season, 13 in number. As for the bearer, I can only say that the measure of faith which he received some years ago he hath shamefully abused, and according to the latest account hath become entirely profligate. His place of residence is not on the Derby plains, but in the town of Aurora, about 30 miles S. E. of Cleveland on lake Erie. Four of his brothers are believers, all of whom have families, and live in the town of Warrensville, county of Cuyahoga, seven miles from Cleveland, where there is a small society of believers, principally of the Russel connection who are a respectable people. They are frequently visited from here, by which means we received the books some time in December last. This excellent present from our kind parentage, in addition to all the past is a renewed evidence of their unremitting charity, and zeal for the increase of the gospel and an excitement to gratitude in us, and fruitfulness in every good work. The expense of the church in planting and supporting the gospel in this Western country we consider beyond all calculation, both in persons and property. And will it suffice for us to comment upon it with high-sounding words of applause? Was it merely to excite our admiration of their generosity (or to beget in us a corresponding principle) that our good predecessors have lavished their favours upon us? And will our verbal addresses of thanksgiving be accepted in return for all their labours, sufferings and outlayings? Nay verily, we are sensible that nothing will satisfy the demands of justice in this case, short of the genuine fruits of the gospel; and an evidence of the increase of the work of God in our land, of which I shall now endeavour to give thee a general and brief account. And truly, I may say, if the means of planting the gospel here, have been important, the effect is not less so. As to the particular travel of the church & the spiritual state of members in particular, that belongeth to the ministry to report, as they may feel, but in freedom to a brother I can confidently say that the fruits of the gospel in the first order of believers here must afford a tribute of satisfaction to all concerned, in heaven and on earth. Is there one good seed sown on this consecrated ground, that hath perished? or a talent given that hath not gained more? Nay, without hesitation we can say that at present there is more real good in this place than hath ever been at any past period, I do not mean more good books or other good property, but more peace, more love, more joy, more zeal, more union, more obedience, more faith and faithfulness in every respect. Of this I am a daily witness in the families adjacent to the meeting houses, and in proportion to the fruit here, so there is found a visible increase in every other branch. On the last visit of the ministry to the West connection I heard Father say that he never found so much good and goodness in that place before. As for Elder Matthew's order, tho' subject to the common vicissitudes of young believers, yet their increase in strength, life and prosperity is great, nor can they fail of increasing prosperity under their present, if firmness of faith, increasing wisdom prudence & zeal are to be depended on. Besides the eldership consisting of elder Matthew, David Spining & James Smith, they are furnished with several public speakers, parti-

* See P. S.

cularly, Richard Pelham, Geo. Blackleach and Charles Hampton, who are very useful as journeymen labourers among the dispersed of Israel. In the next place I would mention the little society at Waterviliet. Twice I have been there of late, to preach to the world who had got to attending their meetings in great numbers. I visited all the families & found them under a special blessing both in things spiritual and temporal on the last visit I was told that about 20 old & young had come in within a few weeks, & others were on the inquiry. Altho' in almost every part of the country faith is more or less to be found, yet at present there are but few places that call for special labours. The little society at Warrensville hath engaged our particular attention, as there is a prospect of the gospel being kept in that place, which would be very desirable to us as it is at least 230 miles on the way to New-Lebanon, perhaps by the best route, if our information of the country, read &c. be correct: At any rate the communication that is opening from your country to the lake will afford means of an intercourse on that direction, preferable to the old route acrop the mountains.

The country around Warrensville, which is called the Connecticut western reserve is principally settled with New-England people, and where the society is located the land is middling good and handsomely situated within about 4 miles of the nearest part of the lake, and the believers own a respectable mill-stream, on which a saw mill and small gristmill are already in operation. Our next care is for a people who are gathered at Whitewater about 35 miles West of here. The inhabitants of the place who have received the gospel are in number 30 old & young. to which are added about 50 who moved last spring from the plains of Derby, leaving a few others who expect to move. Their principal preacher is Nathan Burlingame formerly of Rhode Island a man of popular talents who was peculiarly useful in the preparatory work which began in Rhode Island & terminated at Derby under the ministry of Elder Farnam. There is also one Brant Agnew who was a magistrate at Whitewater when he believed who hath a public gift to the world. There is also one Joseph Bogget, a freeholder in good circumstances who accommodates the society with the use of his barn for holding their public meetings but unfortunately a few weeks ago, in one night the barn and all the appurtenances thereof was fired, & Brant's orchard girdled & quite ruined. said to be by a banditti of persecutors 40 or 50 in number against whom the indignation of better citizens is greatly excited & their services offered, if possible, to bring the culprits to justice. With regard to the world around us in this quarter, their attention to our public meetings this summer is rather unusual, It is thought that so large an assembly never was seen in this place as were collected today, the meeting house could not comfortably contain half of them, & what is remarkable they could for near the space of two hours endure sound doctrine & behave civilly & disperse without the least disorder, It is said that so vast a multitude collected from a report that we had the devil bound & today was appointed to drive him out of the village, & truly that he is bound was plainly evinced by their civil behaviour.

I would now say something concerning those publications, mutually exchanged. Perhaps in the present edition of the Testimony thou will find some alterations not exactly to thy mind which might require considerable explanation to justify, but any thing of this kind we chuse to omit until thou hast given the work a thorough examination, & we learn how it is accepted. However, admitting that in the extensive field which we have occupied in our various writings there should not be found so perfect a harmony in all points as could be wished, we know no reason why this should excite any feeling of disunion. We have cleared our cornfield of trees & grubs, yet there are various little weeds which are difficult to subdue, but the corn is above them all, so that men of candour will own it to be a good cornfield without criticising much on the undergrowths of spurious nature; so of our respective publications, they are emphatically clear of the shades of anti-christian superstition &

P.S. Do [illegible]

contain all necessary truth, well put in, planted in good order, & not a spurious exprpsion that can be magnified so as to shade the light from a candid soul under the influence of sound reason or revelation. The bones, muscles & nerves are the basis of the human frame on which the precarious flesh is subject to many changes & little infirmities yet the man is unimpaired if his sinews are not cut, his joints dislocated or his bones broken; so in relation to our doctrines now published to the world, they bid defiance to all the learned sophistry of man to affect their vitals. the antichristian may worry & gnaw upon the spungy parts & give us occasion often to correct & recorrect, here we expect to find constant labour as much as in the cornfield, orchard or garden, and forsooth, we are not so strong handed in the West as not to desire help of our seniors in the East, in this kind of labour. Our best critics here think that the Testemony-ground much bettered by the late going over, but wait the result of your superior discernment, & will be thankful for any remarks that ye may think proper to make, & try to improve by them.

The books with which ye have favoured us are well accepted among all classes. The principal complaint is not respecting quality but quantity. the number of copies are so few - altho they are as generously distributed as possible to afford all an equal privilege. When we shall be favoured with an edition of this valuable work in this country is uncertain yet we would fondly hope that the time might not be very far off. As to the means of carrying on bookwork we are considerably furnished, having the whole apparatus with which this edition of the Testemony was executed, and sufficient understanding among ourselves for performing any such work: besides we have acquired a small establishment for book binding by which we calculate on doing the whole of the work on hand independent of the world.

Now, having [illegible] the best wine to the last, I must begin to broach it first, with a message from Good Father [illegible] who expresses his kind love to thee, Procter, to Elder Peter, to Calvin and every faithful believer in [illegible] desiring you also to know that he is yet alive in the gospel - that hitherto he hath kept Mother's faith, & is determined to keep it to the end of his days. Next Elder brother Malcham, who is my daily companion at bookfolding, sendeth his kind love to thee - to Elder Peter &c. yea to all and especially those beloved & highly-esteemed labourers whose early services render their memory dear in this part of the vineyard. The elders of our family, to wit, Elder Brother Samuel & Jokbel send their kind love to thee, to Elder Peter & all the rest as aforesaid; with all which I heartily unite, esteeming it a privilege to convey my unfeigned love to you all; moreover, I wish thee, by the first opportunity to give my thanks to good brother Seth for his letter of June 1. tell him it was well accepted in every part and punctilio; also inform him of our reception of the books &c. I remain yours in the best of bonds - Eleazar.

P.S. Be faithful, be free - What was Solomon's decree
Justly intended O Zion for thee
But well may the souls of the righteous be vext
To hear sinners claiming this beautiful text
Can any suppose that thorn wild olive tree
Producing young branches all nature to please
So readily fulfil what was solemnly said
To remove it away in the day it was made
The good seed from heaven the sower did sow
But in thorny thickets it never would grow
At last it shall fall on well inprov'd ground
Where fruit in its season will ever be found
Ye seed of the servant by offspring of Abram
Behold the first fruits unto God who come
In unbelief reigns who follow their lead
From Noah's prophetic declaration clearly
The true sense of scripture have simple & plain
When faithful believers begin to attain
When righteousness, purity, peace, joy & love
The earth must acknowledge & shame appear
Then light ask your heads ye regenerate
For now the good gift is commanded to you
To shew the good fruits of your heavenly birth
And then mightily & resplendent the earth

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July 1 1824
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[Ac. 1147]

June 29th 1895

This day at a oclock the funeral commenced of our beloved Father & was attended by between four & five hundred Believers, the meeting House was full to crowding— after singing a hymn prepared for the occasion, Eleazer spake & after him Elder Ithachar & then Elder Solomon, Eleazer spake of Father as the everlasting Father, the God that should rule in the Earth, the spirit of the Eternal parentage in whome his soul was anchord, & by whome all souls would be judged, he spake much to the purpose & gave a full portrate of Fathers sufferings, his meekness & his patience—

Father David Darrow's at Union Village, Ohio.

Elder Ithachar spake very prittily in behalf of Fathers virtues— he said he always found him straight— He never would turn to the right or left to please his notion or the notion of any one, but made clean work & kept the gospel pure as he received it— & always had been faithful from the beginning— that his faith & confidence was firm & settled, that He had received that treasure of the gospel, & was in possession of that gift of God, to stand as the foundation of the west, & plant the gospel & he had

done it & had gone to rest, & said he I must
to go to him—

Elder Solomon spake some to confirm
what had been said— he said he had long
been acquainted with Father & especialy since
he came to this western country for 20 years
he had been called as a fellow ~~helper~~ labourer
with him, & he knew him to be faithfull
to the gift committed to him. He testified
that to him was committed the gift to stand
as first lead in this western country & lay
the foundation of the order of the church
which he had done as far as he went
according to the pattern shone him in
the mount, as it was given by the
revelation of God——

He was one of the first who receive
the Gospel in America & had never
been known to flinch from the beginning
& no matter what he had to suffer—
He bore greate persecution with finest
Mother and was endowed with a great
share of wisdom & patience & mercy
& charity, of fortitude & resolution &

And had the care of Saints from the begenning
Much was spoken to shew that the foundation was laid in the parentage & that there we had to look & Elder Solomon testified that Father was not gone but would be able to be of more help to this body of people than what he had been while under weakness— That he was not far off but would continue to be the spiritual lead & protector of this people and it truly felt that Father & Mother were present & ready to bless ——

We then had liberty to see the corpse which was beautiful beyound discription the brightness of heavens appeared to rest upon it, All that spake of it, had to acknowledge that it surpassed any thing they ever saw of the kind, scarsly a trace of age was to be seen, the brightness of youth and the smiles of Joy was pictured on the countanance ——

The corpes was then closed up & carried by four of the principal Deacons & placed biar at the Door

of the meeting House, In the street the procession formed 40 young men as carriers moved on in solomn march in front— The Deacons who was the bearers then took up the bear & moved in to the the street when the procession moved off— the bear was followed by the Ministry & Elders in the front & then the whole body, all marching four deep two brethren & two sisters, & formed a road nearly 200 yards long— the sight was the most solomn & beautifull ever beheld on this ground before—

Without any disorder or confusion the procession moved on in slow & solom march untill it reached the grave yard where we found a grave dugg to the south & close by the side of where Brother's remains were lain—

When the coffen was let down a solomn & awfull feeling seemed to rest on the countenances of all the multitude in taking their last bare

[Ac 1147] Amos Jewett's Testimony. July 7th 1826 —

Whereas sundry have taken in hand to write concerning Mother Ann Lee, & the elders who were with her; and to testify to the truth of those things which are most surely believed & known by all who received their doctrine into good & honest hearts, I felt it my duty to add my testimony in confirmation of what has already been written; and having had knowledge of the work & testimony from the year 1781 I feel fully able & authorized to give a true statement thereof.

At the time of my first acquaintance with Mother and the elders, that came with her from England, I was in my 29th year, being of mature age to judge of what I saw and heard: and indeed I was by no means prepossed in their favor, but was ready and willing enough to see faults if there were any that I could see.

Now as to my own religious experience, previously to receiving this gospel of salvation, I lived in sin, as mankind generally do, and indulged in those things of which many would even boast; but not so with me; far from boasting, I felt under condemnation, and that I could not help myself. At length I heard of a strange people near Albany And a man of my acquaintance, that had embraced their testimony, soon after came to where I lived, and I was exceeding glad to see him. He gave me considerable information respecting this people, & advised me to go and see them. I accordingly went to Harvard to see for myself. They truly appeared singular to me, and their testimony was exceedingly against my natural inclination. But the truth and force of their words awakened my senses & convicted me of my loss from God far more than any thing I had met before; & gave me full and satisfactory evidence that they possessed the only way of salvation & true happiness, & I was accordingly constrained by my own conviction to yield obedience to their doctrine; and I have never regretted it to this day; and I have ever found justification & peace in walking strictly conformably to the precepts & example of Mother & the elders with her; for they taught me the way of life and peace & ever confirmed the same in all their words & actions. Their lives were holy, harmless & undefiled, their characters unstained; examplary

and temperate in all things: loving & kind. They were ever ready to relieve the distressed as far as in their power: bearing affliction & persecution with patience & meekness. They were always ready to sympathise with me in any of my trials & ready to hear my grievances & to remove any thing from me that hurt my comfort, never lacking counsel to help me in all conditions. And thus I can truly say that thro' their means I have received salvation & peace & acceptance with God for which I thank God thro' them. Mother taught me to be free & unfettered by any tie of evil, & lay aside every weight that obstructed my comfort in the gospel, that I might rejoice in truth and righteousness. She would sometimes say, (after talking with me a spell) "Come, go and take joys with the brethren that are rejoicing in the dance". Thus I enjoyed much comfort in this blessed way of truth, revealed in this day of Christ's second appearing, and gained much good, and travelled in a progressive manner from one degree to another, in the regeneration, & feel more thankful & joyful than I can express at this time. And this I testify before all men that I have received this everlasting gospel this power over sin & evil which yields me peace & confidence before God & men even this I have received thro' the instrumentality of the chosen ones of God, Mother Ann Lee & the faithful elders who stood with her. And to this same precious gospel will every soul of man yet have to bow or never be saved from sin & the punishment thereof:— for which be glory & honor to God forever—

Amos Jewett—

July 7th 1826—

[Ac. 1147]

(31)

Pleasant Hill Ky. Aprie 26th 1827.

Dearly beloved Brother Calvin.

Your letter of Sep. 2d. I rec. by the hand of our mutual friend Elder Archibald on the 21st of October, much to my comfort and satisfaction. and having nothing to communicate in return of sufficient importance to justify the expense of postage I have postponed any answer until the present favourable opperlunity of a private conveyance is offered. And now Brother it would seem as tho' I might fill my sheet with agreeable reflections and corroborating remarks on the interesting matters that you have detailed, without embracing any other topic. What can be thought of as a more laudable motive in supporting a literary correspondence than to "revive and invigorate" the spirit of union & love. Altho that love & union which is kindled in the hearts of good believers, by the gospel cannot become entirely extinct by any change of outward circumstances, yet by means of new associations & the different situations in which we may be placed, the comfortable & pleasing sensation of that noblest of all passions, love may become so dormant as to render it necessary to bring the beloved object again into contact with the mind in order to quicken the senses & give them their former tone, and this purpose has been fully answered by your letter which brought you so sensibly to my remembrance in the near relation in which we formerly stood & moreover presented you to my view in so many pleasing positions as a minister of the everlasting gospel, travelling thousands of miles, & preaching to thousands of needy souls notwithstanding the perils, fatigues & unavoidable sufferings, both of mind & body, connected with this all important labor. Believe me brother, that altho I am here located on Pleasant hill, surrounded as you may suppose with every comfort of life & but rarely called abroad, yet it has not been with a stoical apathy that I have accompanied you in your various preaching routes. With a deep & sensible interest I have followed you to Sodus the theatre of so great a contest between light & darkness as to present to view a foundation for an important gathering of Bed-leavers. I have listened with pleasure to the well chosen topics which you have presented to your hearers & the invincible arguments with which you have enforced them while the prejudices of the candid have melted away before you like snow before the aprie sun. Nor have I been less entertained in seeing the angry visage of the hypocrite & hearing his rash & unreasonable declamations against a doctrine that stripped him of his sheepskin cover & placed him on the list with common sinners to contend for the beastly pleasures of a carnal nature. But however desirable a thing it is to see hypocrites unmasked & wicked men waked up to show out their true character, & however the spleen & enmity of such may be hard to bear, it is comfortable to reflect that mankind taking them in the mass possess a portion of candor & respect for truth sufficient to work off or swallow up all the unreasonable spoutings of a lawless Nature. It is doubtless a fact that any reasonable mind well informed of the nature & design of the gospel must approbate it, but such indeed is the effect of man's degeneracy aided by a false education that the majority are rather afraid to give the truth a candid hearing, & but a few are willing when even candedly heard & seriously acknowledged, to obey it: and what is still worse; among those who apparently set out with full purpose to obey it, too many become discouraged because of the way & either withdraw from it or are dragged along it with a stupid reluctance. Thus the animal part of man so counteracts that part which is rational, intelligent & virtuously inclined that the real fruits of the gospel are to be found on so contracted a scale.

Under the painful consideration of these general circumstances it is surely a matter of great joy to hear that some how, or any how, or by any means so great a number have embraced the faith & come into the self denying way, of late, in those parts. The prospects at Sodus which have been reported to us inspire a pleasing anticipation of the happy consequences which will result from a society so advantageously situated between the East & the West. It was indeed alarming & very distressing to hear of the death of our much beloved Sister Polly at so early a period of her hopeful services. but it is some alleviation to the troubles arising from her case to learn that the climate is not considered as unfavorable to the establishment of a permanent and flourishing society, especially as we are called at this time to drink the dregs of that bitter cup which began so early to be mingled at Busro which in point of real pikra began with the death of Elderess Ruth & ended with that of our much esteemed brother John Dunlavy.

Your account of the increase of members at Watervliet, Enfield Harvard &c. including the undiminished strength of every part of the body in the East is matter of encouragement to us nor need you imagine that it has the least tendency to create in us a sense of degradation to hear that you far exceed us in numbers. nor would it provoke us to emulation should you even exult in the Eastern societies exceeding the Western in point of faithfulness & Union for if the branches are dependent on the root for their sap nourishment, growth & increase it would be very unnatural for the branches to aim at spreading any faster than there was strength in the root to support them. We do therefore rejoice in your increase believing that in consequence thereof we shall increase also & by keeping our union as branches of the same body, whatever you gain we shall partake of by means of that generous & free circulation which hitherto has existed & we hope ever will exist between the Believers East & West.

What you have stated as the only ground of solid joy & thankfulness is worthy of all acceptation which might be otherwise expressed "The unity & purity of the church." Should divisions by any means creep in the greater the numbers the more the confusion & distress. and without great caution & circumspection a rapid increase of numbers, may issue in division & animosity & eventually in a fatal scattering. It is well for us all to consider what may be the probable consequences of the removal of all our former church heads & a surviving company taking the command of the ship. If any thing like a dangerous division is to be apprehended, I agree with you that it is most to feared from this quarter: not so much from a diversity of sentiments getting in or good Believers lapsing into the principles of the world: the great & important work of the gospel is first to purge out those false principles and antichristian sentiments that are more or less in all who believe when they first receive the gospel. These false & clashing principles may lie long concealed like seed under ground in a dry season & spring up with great force after the individual has graduated into a high rank among believers. In this way diversity of sentiments & of old sentiments may get up greatly sanctified from the soil out of which they spring yea claim the dignity of new & increasing light while they stand in direct opposition to simple truths in which all good believers will readily agree. But my good brother how are these threatening evils to be averted? We cannot prevent our good fathers & Mothers & elder brothers & sisters from puting off their garments of mortality & entering into their rest. Neither can we hinder men of different talents & clashing principles from receiving the gospel, entering into its privileges & exercising their talents according to their own measure & degree of faith. & if our parents in the gospel have fenced no stays nor laced us up in any system of doctrine or form of discipline if we have not learned the art of creed making from them how are we to practise it upon one another or on our successors? If no preceding age has found out ways & means to establish an absolute control over their successors, but every age has been dependent on the enlightening & ruling influence of that divine Spirit who changeth not. Then why, Dear Brother, need we be so greatly alarmed lest diversity of sentiments should creep in among Believers; seeing there is and allways was more or less diversity. subject however to the control of a present Ministry, let us take comfort in the pleasing hope that the church will continue to be supplied with so wise & generous a lead that diversity of sentiments on sub-

jects of minor importance will be admitted without affecting the vitals of gospel union among faithful cross-bearers. Much, yea, very much depends on the few survivors of the old stock and their example in managing church affairs. many heats have been taken on the metal & it has been hammered and shaped this way and that by different ministers of the patriarchal order but the last thing is to give it the final temper & this depends much on the last surviving few. and should the church be left with a very high temper & keen edge for orthodoxy of sentiment or in other words if her zeal is turned more toward systematic divinity & the nice and curious of outward forms than to the weightier matters of self denial & a full cross against all known sin it may indeed be cause of much confusion & trouble in the coming age. That it becomes us to be awake & to look out with great circumspection on this ground I readily agree. & if sentiments remote from the common concerns of simple Believers have been advanced either east or west under the most sanctimonious names and such unimportant sentiments have already called forth their opponents and advocates & if union is in any danger of being sacrificed at this deciphous attic surely I agree with you my good brother that no sacrifice should be deemed too costly when set in competition with Union. The voice from heaven will surely cry "Stay thy hand, when the knife is drawn to give the fatal stab to this only heir of the promise: What is the finest theory from the tongue or pen of the most wise & learned. at best it is but like the ram caught in a thicket by his horns. and unless we can unite in freely offering up such sacrifices in the room of Isaac the consequences, indeed, may well be feared.

Now I have nearly gone through the contents of your letter and must leave you to judge how far our minds are exercised alike, upon the whole I believe as you do that the Testimony is so clear and the work so firmly established that unless something that is neither the testimony nor the work of God, is brought in & amalgamated with it. a just union in the order of God can be easily preserved, the body of good believers protected and the church increase in goodness in honor & true glory, under the diminutive calculation of number one: But my sheet is nearly full & I must draw to a close Should you wonder at the barrenness of my letter in point of information concerning the State of affairs in this country, I refer you to the bearer for a solution of the matter as I conceive that any thing I could write relative to general facts would only be like sending the picture of an object which was present which if not very correctly drawn might rather reflect dishonor on the limner. therefore hoping that this communication will answer the proposed purpose of increasing & invigorating our love & Union I add no more at present but leave the necessary salutations & other little matters to be added by way of

Postscript

N.B. Kind Brother Calvin, when I received your worthy letter, I was much pleased with every thing it contained, & more so if possible, to find that I still had a place in the remembrance of my worthy Brother, which I hope may ever continue. Now as our good Brother Elder Eleazar, (once Richard McNemar) was here, a Man whom I much esteem, as one of unvaried faithfulness, I presented your good letter to him to read, knowing the contents therein was wholsom and good, he was pleased with it. Now as I had considerable writing to do, & as many other things seem'd to occur which required attention & as Eleazar was very expert in writing, as well as other matters, and having a little before offered to assist me in that line if I wished, I thought

it would be agreable to you to receive an answer to your good letter of his own composer, and in his own hand. as you will see in the foregoing I hope you will be pleased with it. — Sep^{r}. 16th John Dunlavy departed this life at West Union. he went there at first on a little visit. after which it was requested for him to Stay a few months for the welfare of the people. which he did. — after his decease E. Eleazar went there from Union V. to assist the people, in their forlorn situation, — after the removal of the people to the other Societys, E Eleazar, Started on to S. Union. from thence, to this place where we expect he will remain for some Months. — There are upwards of 40 persons who came from W^{m} Union to P. Hill, the most of them are Sisters, as there were but few Brethren among them at W. Union.

Good Brother I thank you kindly for the Millennial Book you sent me by Brother Tyler, see Kentuckyans think more of such a Book than any other publication that has yet been put out among Believers

Yours &c — Samuel Rigdon

To Calvin Green.
New Lebanon

It is a general time of health among us all with a few exceptions. it is generally the case, that there are more or less among so many people that are ailing, — Good Brother we wish you to receive our harty thanks for your kind labour and generous offer in assisting us, in seting up the Comb business, we have concluded to postpone the business for the present, — I also thank you kindly for the nice comb you sent me. I have a few hairs left on my head yet, but they are geting quite gray, But I think you would still know me if you was to see me. — Now good Brother pleas to accept of my most effectionate love & well wishes to yourself, together with the love of those I live with, & also E. Eleazars, & give freely of the same to all the Elders, Brethren & Sisters, as far as you may feel a gift. — With sentiments of unfeigned love & esteem I bid you a kind & harty Farewell.

from Samuel

[Ac. 1147]

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From Eld. Calvin Green V. Bro Seth Y. Wells to R. McNemar
Aug. 16th 1827.

To our well Beloved, Eleazar Wright, A new name received by becoming the son of a good and gracious Mother, A Birthright; member of the general assembly & Church of the first born" whose names are written in Heaven"; joint inheritors of that Kingdom which" is not of this world; we your spiritual relations & fellow citizens of Mount Zion and members of the true & most honorable Christian fraternity, send greeting: to Thee and all to whom these presents may come. Know ye that by our well Beloved Brother, E. B. S. Y. member of the same high and honorable fraternity; we were presented with a letter of Attorney as his credentials from the said well Beloved Brother E. W. constituting him the said E. B. S. Y. his Attorney in fact, & lawful agent according to the laws of our fraternity; to transact all business in which the said well Beloved Brother E. W. is concerned, among any of the tribes of Israel in the Redeemers Kingdom in the eastern states of N. America; particularly to discharge all debts & demands as far as his funds might hold out &c. Now therefore we by these presents make known to Thee our said well Beloved Brother E. W. member as aforesaid & for the information of all concerned, that the said letter of Attorney, was after due consideration unanimously accepted by all Mothers Children; & members of our said honorable fraternity, in all the states aforesaid, as proper credentials & due & good authority from Thee to the said well Beloved Br. and E. B. S. Y. as thy true & lawful Attorney & agent; to settle all thy affairs in general with us. It was therefore agreed by the heads of the tribes of Israel, in every place as well as by the Elders of Israel, in general, and the Deacons and members of our said fraternity, unanimously, (for all have had dealings with Thee more or less) to receive & accept of thy best love as good & lawful tender, & of thy hearty thanks, as a rich treasure of goods; it being settled in the "Camp of the saints, the Beloved city" where unerring judgment hath taken its seat; that the love of Mothers children, is" fine gold tried in the fire" that maketh rich, & that a thankful spirit in righteousness, refined & purified, by our mutual labors, sufferings, & trials in the Gospel, is the "fine linen clean & white" which is the proper raiment for all the members of our said holy & honorable fraternity, to wear in" the Beloved city" & none can be admitted as a true member of this "Heavenly" assembly" without this honorable badge & clothing for otherwise" they walk naked and their shame appears. It has therefore been established by the high authority of the aforesaid honorable & general assembly, that Gospel love (fine gold) & a sincere manifestation of a genuine thankful spirit (fine raiment) be accounted the true treasure & riches of our Kingdom, & be received & accepted, by the members of our said fraternity, as proper payment in all spiritual concerns, as well as in all other matters & things that are properly redeemed & brought into the full spiritual order of our said Kingdom. And as thy said lawful Attorney, hast been faithful in dealing out, in due order, the said treasure of love & thanks sent by Thee, to all who have any claims or demands upon Thee. And in "collecting all dues and donations" of the same kind of rich treasure (love & good will) that stood to thy credit from any one in the said fraternity, & placing them to thy account— he hath thereby balanced & settled all outstanding accounts, demands & dues of every name and nature, touching all & every matter & purpose committed to his charge by the aforesaid letter & power of Attorney: & therefore Thou (our said well Beloved Br. and member) art by the proper authority discharged from all matters & things whatever respecting all & the and—

business heretofore, from the beginning of our mutual dealings to the date hereoff, the funds, brought by thy said Attorney have generally held out, but when any deficiency hath appeared he hath supplyed the same out of his own proper goods as by thy directions for which thou will doubtless account to him agreable to contract for the purposes intended— But in as much as thy said Attorney hath collected a rich treasure of love & good will, as well as thanks, being the donations of the household of faith in these parts; for thee, thou canst not be discharged from future claims & obligations of a like return; nor are we certain that thou will ever be able fully to satisfy those claims without thy personal presence— but for this we cannot set any specific time— we have no positive statute in our code that limits the time; possibly (tho' we may hope not) it may be when we meet in the higher order of our fraternity where our names are now "written"

We now feel it our duty to bear testimony to our well Beloved Brother & member as aforesaid— E. Bn. as to the faithful discharge of every duty committed to him, not only as thy lawful Attorney but also as the lawful agent & representative of the tribes of Israel in all the Western States— & also to his associates in said representation— they have been duly received in Mount Zion and accredited as the proper agents & representatives of all our copartners in that part of the Kingdom of the Redeemer; they brot abundance of love & thanks, the lawful tender of our Kingdom, which they have faithfully distributed & which was cordially & gladly received by all your Gospel relations in these parts.

Now therefore in consideration of the faithfulness, of the aforesaid E, Bd— Youngs, Eldress Molly & their associates, & of our confiding in love & good will which we bear to them— we do by these presents appoint & constitute him & them, as your & our proper representatives & agents, to settle & cancel all claims & debts which may be upon us or any of us by any member or members of our said fraternity in any branch of the Kingdom in the West, either jointly or severally; respecting our joint faith, sentiments, correspondance & union from the beginning of our copartnership to this date. & also to take charge of & deliver to you, jointly & severally, as by direction, whatever Gifts, donations & bequests of love, & good will, thanks & blessings, of every name & nature, which are sent from us, & every one of us— of which we have sent abundance of the riches of our Kingdom, namely, the "fine gold" & white raiment" named above, to you all, collectively & individually not doubting of the faithful distribution of the same to all the Beloved Brethren & Sisters in every place of any fraternity by our said duly appointed representatives & lawful agents— And we do hereby authorize our said representatives, to make such other assurances & arrangements, to & with you, as their instructions, the nature of the Gospel & the Wisdom given unto them may require for the increase of "the bond of perfectness" which is the union & harmony of the spirit,— for the upbuilding of the general cause & welfare of our Kingdom— for the honor of the "one Lord" for the promotion of the "one faith & one Baptism" of the Gospel— for the further diffusion & increase of Gospel principles & that unity of interest & sentiment, so nessesary for the strength, protection & well being of the whole Family of Christ And to do whatever else touching these matters and things, as may be for the furtherance of the mutual relation, good & benefit of the "whole Israel of God" & also to literate and cancel all book accounts, records, or verbal repositories, containing principles sentiments or charges that may stand between us & you either jointly or severally— whereby the faith may be marred— the feelings be injuried,— or a true Gospel union hurt,— in any Brother or Sister of our sacred fraternity

or any stumbling block may be laid before the" children of this world,, Hereby ratifying & confirming, whatever our said agents & representatives, shall or may do according to the laws of our Kingdom in & concerning and all of the matters, purposes, & treasures hereby sacredly committed to their charge. Wherefore to the end that all these things may be duly made known & properly declared - & inasmuch as it is inexpedient for every individual of the Brotherhood personally to subscribe to the credentials of our said representatives. We have therefore appointed agents on our part; duly authorized them in our name; to draw up & subscribe this our declaration, & commission, in due form according to the laws & principles established by" the King & Queen of general assembly of our said Kingdom. Amen. —

Done at Mount Zion, in the camp of the Saints and sealed with the great seal thereof — this sixteenth day of the eighth Month — In the year of our Lord & King - one thousand eighthundred & twenty seven

Signed & delivered by - Calvin Green -
Seth Y. Wells - } Agents

Receipt to

Elezer Wright

and Credentials of

Elder Benjamin S Youngs

And Co

(31) New Lebanon March 29th 1828

Dearly beloved Brethren and Sisters in Christ, I felt a desire to communicate to you a few of my feelings to the end ye might rejoice and be glad— For now they that fear the Lord speak often one to another, and truly the Lord hearkens and hears, and makes a book of remembrance for them that fear him and think of his name, for they are his, In this day he is making up his Jewels and he spares them and they love and follow him where-soever he goeth and delight so dto do, neither do they forsake the assembling of themselves together as the manner of some is, but a great deal more now, because the day is come that all these jewels are put in one box, and that is the union of the spirit and power of the resurrection of Christ, this is heaven itself. Now Brethren and Sisters I tell you as Father James told us, There is but one bread, I tell you again, there is but one bread. This is given in plenty, to all that can get humble enough to take it where it is found, under the threshold of the Sanctuary, and plenty of the water of life to drink with it, But woe to them that are with child or give suck to any vain delight that is not of God, and try to come into the river of God, for it is too deep for any with packs on and they will sink unless they unload.

Brother Maleham. I well remember a time when you and I was at eagle creek, and the gift you had for the people at that time, how you told them to come down, and kneeling down, cried aloud and said, come down, come down, (some at that time told me you was crazy, but I told them it was a gift of God,) Now this is the way of God, come down, come down, and will ever be the cry, till natures dross is wholly purged away.

I felt to send these lines to Maleham and Mirian worley, Richard and Jennet Mc Nemer, Mathew and Peggy Hewston, Frances and Polly Bedle, Calvin and Rhoda Morrel, Joseph and Susanna Stout, Eli Hewston, and Elizabeth Sharp. Not because of of the old covenat of the flesh, but because you were heads of families, and opened your doors and hearts, for the gospel to enter into that land, when we were strangers ye took us in when we were hungry ye fed us;

I have written unto you Fathers, because ye have known him that is from the beginning I have written unto you Mothers because ye have fostered him that is from the beginning and recieved his word: I have written unto you Fathers because you have in some measure known the Father. And do you feel sometimes as though you had laboured in vain? Mind you, mind you what I say, keep your faith and see the event, For it will bring you into deep waters, yea more than neck high, but you cannot sink unless you are loaded, for that which sinks the flesh out raises the soul into union with God, therefore let us part with all freely; O how good is this separating water of life, this fire, this hammer, that washes and cleazes, that melts and refines, that breaks the rock and the flint in pieces so that we can forgive and be forgiven, and knock and find the heavens opened to us, for to these souls will I look saith our God, that have a broken and contrite heart and trembleth at my word— When I chose the way of God I chose it for me, no Father or Mother brother or sister wife or friend chose it for me, This is the peculiar pearl and birthright of every soul, to make their own offring to God of themselves once for all now in the end of the world, of which let them be aware never to make sale. Where the true gospel of Mother is made known, this power goes with it, to chose God and eternal life, each one for one, which every soul will finally do to their joy or sorrow, this is free agency, and free salvation and leaves all souls without excuse. God loves the cheerful giver, that freely giveth all to him through Christ. What excuse will answer, for any that has been made partakers of Christ in the gospel, and tasted the good word of God and powers of the world to come, if they fall away. I say none. for what God doeth is done forever. And he has set before everyone eternal life in the gospel, which is the door that neither Man, Angels, or Devils can shut

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Therefore it is in vain to say such a one did wrong and thereby I am lost. Nay. Eternal life in the gospel is what every one is called too as their birthright; and no one either Elder or younger, great or small, can shut them out of it unless they shut themselves out through disobedience. But woe to them that love flesh, and watch for something to blunder over so that they blunder into the flesh with some excuse, and their remain forevers I think I should rather if I must blunder at all blunder out of the world into the Kingdom of Christ, and there remain forever.

But if I can get little enough, I will try to say a little more, as one saith in a certain place, the law of the Lord is perfect converting the soul, the testimony of the Lord is sure making wise the simple, the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure enlightning the eyes, the fear of the Lord is clean enduring forever, the judgments of the Lord are true and righteous altogether. It is not moment Sinai I am speaking of, that gendered to bondage, for in this law there is no gendering of any kind but one solid lump of holiness. But it is Mount Zion to which we are come; from whence this law proceeds, and judgeth away all railing all backbiting all covetousness all lust and affection all strife and contention, and all that worketh abomination or maketh a lie, or is unclean, these shall never inherit where this law rules, For it stands like cherubims with flaming swords to keep them out: but where this law has had a good degree of opperation it brings in quite the reverse; we begin to be pure in heart and begin to see God, here we learn to be peace makers and begin to be children of God, here we learn to humble ourselves and repent, and believe the gospel and be saved, here we know for certain that this law of Christ now revealed is sweeter than the honey comb, here we learn to hungar and thirst after righteousness and begin to be filed, here we learn the law of mercy and begin to find mercy, here we find ourselves verry poor and feel need of taking hold of this law that is like gold Tried in fire that we may have a substance. we find ourselves quite dim sighted, and need this law to smart off the scales, and heal our sight; here we find we are verry little creatures and by the time we are saved there will not be much left, here we learn that they that bless the present revelation of Christ are blest: here we learn we never thought so little of ourselves as we ought to do, here we learn to advance from one degree of faith to another and from one degree of grace to another, here we learn that we've always been so big that the best part of the way of God has always been below us, here we learn what it was that Kings and Prophets sought for but had to die without the sight; here we learn to know we ought to be thankful, and we will be thankful, here we learn that no branch can bear fruit; except it abide in the vine, the present revelation of Christ: here we learn that 'tis not good to put new wine into old stinking bottles; O. Brethren and Sisters, how good is this beautiful law of liberty. Come, come, will you be sharers therein, come then let us not only look therein but enter therein, and there abide and not be forgetful hearers but doers of the work, then we shall be blest in our deeds. Thus I have written to you in few words for mutual edification and union, not to reestablish you in the old covenant where the gospel found you which I hope is wholly done away, but that you may know that whatever is done for christs little ones, is done to him and is not forgotten, but hath a sure reward. And as you was the first that came forth without the Camp of professers and profane, and ministered not only of your substance, but went forth with us bearing the reproach of the cross which gave such great and general offence to the dragon and all that were drawn by his tail therefore my hearts desire and prayer is, that you may be comforted and grow in grace and the knowledge of God; and know for certain that whatever obedience you render to the gospel whether in sight or out is laying you up a treasure in heaven, where lust cannot corrupt

nor the beggarly elements fullfer or steel away, or those that are strangers to the blessed cross of Mother Anne intermiddle with your joy. O how beautiful are Mothers little children whether in the East or in the west, that have got so low that the elements of nature scorn to come down to them to beg or to meddle with them, they are so obnoxious to their pride and lust;

I am now in the 69 year of my age and think it uncertain where I shall ever write much more to you, but one thing I am certain of. that I shall labour to conforme to the gospel and follow the Lamb, and do all in my power to help those that do the same.

So I close this letter with the love of the our good and faithful Ministry, also good Elder Brother John, with all the first order, Elder Brother Samuel with all the second order, Elder Brother Amos with all the second family, and Elder Brother William with his family on the hill. Joanna Ketchel desires her love may be given to all her good friends and Hiram Rude likewise, I want you to give this love to Elder Solomon and those with him, also to Elder Issachar and Sister Salome, I also want my love to be given to Rebeckah Worley and Anne Middleton and Thankful Thomas, also give all of our love a free circulation among all Mothers children in the west. you are free on my part to read this letter to anny you think proper,

It is a general time of health and prosperity here, though some have deceased Elder Brother Johathan Southwick of hancock for one, Recieve with these lines my best love and warmest desires for your health and prosperity in all things

Farewell in love from
Daniel. Moseley

New Lebanon. Columbia County.
New York. March 29. 1823.

N. B. I have sent you a little musick so if you are not able to rejoice in the dance you may be able to rejoice in this march, — If Brother Richard is in Kentucky I desire you to send him a coppy of this letter and anthem.

A True Coppy.

Meeting House

From Noah Worcester to Seth Y. Wells. Brighton. June 1829.

(37)

Respected friend,

I had recently a short but pleasant visit from my friend Proctor Sampson, accompanied by elder Farrington. I have known Proctor for a number of years, and what I have seen of him & of his amiable son, and several others of your Society, I have formed a favorable opinion of your people. My friend gave me the little book of "Testimonies" of a number of aged members. These I have read with pleasure, and I hope not without some profit. I have also read heretofore not only interesting pamphlets, but two larger books published by your people. In many of your opinions I acquiesce. But there are some things which appear to me erroneous; and others about which I wish for more information, as to what it really intended.

Respecting that perfection or freedom from sin which is professed in the Testimonies, I wish to be informed. I am aware that people of different sects have different views, as to the extent of the divine laws, or what things are sinful, and they also use the same words in many instances in different senses. We are required to love God supremely or with all the heart, and our neighbors as ourselves. In your introduction, in speaking of the happy effects of your religion on the aged witnesses, you represent that it has "kept them from all actual sin in their knowledge" and saved them from those pollutions which are in the world through lust." One of the female witnesses testifies, that she has been "kept from sin and all manner of pollution and wickedness for more than forty

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years." Others testify in similar language. Now, am I to understand that these witnesses have attained such perfection, that they live year after year unconscious of any defect of love to God, or towards their fellow men - any want of gratitude for divine favors - any want of kind feelings toward their neighbors - any resentful or improper passions or feelings? If they have attained such perfection they certainly have abundant cause of gratitude to God. One reason of my inquiry is this - I perceive that the witnesses, at least, some of them, regard a particular propensity as the "root of all evil", hence they may be led to speak of freedom from sin, if they have been able to subdue or control that one propensity.

I have observed that language is used in the Testimonies, which, to my understanding, implies, that the witnesses believe that there are no really good people but those of your Society, that all other denominations are, without discrimination, in the way to ruin. I wish to know whether such is the real belief of your Society? As I have been in the habit of thinking with Peter, that "in every nation, he that fears the God and worketh righteousness is accepted of him;" so I have indulged a hope that some such characters are to be found in every denomination of Christians. I should be deprived of much of my happiness should I be deprived of this hope; for it always affords me pleasure when I think I see evidence of piety and benevolence in people whose opinions are different from mine.

As I write to you as a friend, I will mention one or two things which I think will be likely to injure in some degree the usefulness of the Testimonies, - and which I was sorry to observe, because they seem to me inconsistent with that benevolence, humility and meekness, which I have often admired in your people. As I am liable to err in my judgement, I will make the suggestions by way of query.

Is there not too much of the appearance of asperity, resentful if not bitterness, in the manner in which some of the witnesses have spoken of the persecutions of your Society? I have no doubt that you have been persecuted, and that you have much reason to complain; but there appears to me a contrast, not to the advantage of the witnesses, between their manner of

speaking of their persecutors, and the manner adopted by the inspired writers. There is a tenderness of feeling which becomes Christians in speaking of their enemies.

2. Is there not something too near reproach and reviling in what some of the witnesses say of other denominations, as well as an entire want of charity for any who are not of your Society? People are not likely to be won by being defamed.

3. Is there not in the Testimonies too much of the appearance of self confidence? I do not question either the piety or the sincerity of the witnesses; but as long experience has taught me that I am very fallible, I am apt to regard others in that light, and it never makes a favorable impression on my mind to hear any fellow mortal speak as though it were impossible for them to be in error, as to their opinions.

The things I have mentioned I deem as imperfections in the Testimonies, and as proofs of some degree of imperfection in the witnesses; still I can not but feel an esteem for them, as persons of singular attainments.

One circumstance of a remarkable nature I shall mention, and while I think deserves serious attention. The disciples of Swedenborg and the disciples of Ann Lee, though entirely distinct from each other, had their origin as churches or societies nearly at the same time — each claiming to be "the Millennial Church," "the New Jerusalem," the only true church; and the members of each church are remarkable for their confidence that they are right. In most of their religious tenets the two churches agree; but in the subject of matrimony they are as opposite to each other as the poles; yet, each claims the privilege of having had an inspired founder. I have a very good opinion of many of each of these Societies; but I believe that each is under a mistake. Certain it is that one of them is in great error; for if one of them is the "only true church" that cancels the claims of the other. I am not ordained to be their judge. Christ must settle their clashing claims.

Yours affectionately.

N. Worcester.

P.S. What is intended by the "gift of tongues" which some of the witnesses profess to have received? Were they enabled to speak the dead languages or the foreign languages of the present age? Or is it only meant that

they were so enlightened as to speak very differently on spiritual subjects from what they had formerly done? The gift of tongues in the days of the apostles was conferred, as I conceive, not merely as a miraculous attestation of their mission, but for use, to enable them to communicate instruction to persons of different countries whose languages the apostles had not learned. Of what use was the gift of tongues to the members of your society? Believe me, my friend, I am not disposed to carp but to inquire. The truth is what I seek, and I wish the good of your people.

Mrs. Abby Foster
Worcester Mass.
Oct 29

Brighton June
Mass

Oct 4. Wells

Revd Henry Grew
Salem Mass.

From Noah Worcester.

Beloved Brother Seth. (37) Union Village, Ohio March 25. 1830.

On the 23d. of January last your very interesting letter of December 30th came to hands, & at the same time, one from the good Ministry at Alfred, which supplied what was lacking in your report from the different societies in the East, relative to the new Constitution; said letter stating that in those parts it was well accepted, & even considered beyond the reach of betterment. These little amendments mentioned in your letter came too late to be adopted, as our copy was drafted & executed near a month before your letter arrived. Of course they can only be embraced in extending the same to other societies which we expect will be done. The sentence you mention to in Art 1. Sec 3. was not in our copy in that section but we were happy to find it in the same article Sec. 5th. In Article II. Sec 2. we also made a slight alteration (& after mature movement inserting or incapacity natural or moral; your more important amendment we approve, which can be practically used without umbrage. In Art. VI. sec. 1. for equal rights we read equal benefits & privileges. I forgot to mention in order that in Art III. Sec 2. for "in their wisdom shall see fit" we read, "According to counsel may judge proper" In article VII, sec. 1. is the only remaining alteration worth naming; there, after the words "direction of" we have inserted the Ministry" presuming that the body of the covenant, and every preceding part implied that Elders, Deacons & Trustees were included in the dedication, which required a gift of general care to comprehend their subordinate gifts: At any rate that the Ministry is included in the general charge, & in so important an article it was proper that they should be expressly designated. With regard to your 5th sec. of Art. VI. we should, doubtless, have adopted it, had it come to hand in season. However, this lack we think is supplied in another way, which it may not be improper to state. In consequence of certain changes & revolutions a family had been constituted on the Chh-interest premises, out of the young order, who were considered unprepared to subscribe the rules orders & obligations of the first rank; and for them a code of separate articles must needs be formed, suitable to their situation. These articles were formed under the title of "Articles of acquittance & mutual Release between members of the United Society at N. V. &c." So in shaping these articles we fully embraced the case of members moving from one society to another. And these articles (a copy of which will accompany this) appearing, upon due consideration to be well adapted to silence, in a court of justice, the absurd claims and demands of an apostate, without exposing all our sacred rules & orders to the vulgar scrutiny of lawyers, it was agreed for all who were considered Church members, or intended to be such, to sign those concise & comprehensive Articles as a prelude to the privilege of being enrolled in the general confederacy, and as a test of their plain & simple freedom with regard to all sacrifices, and as a direct security to the church against any plausible appeal to the law: believing that this plain & explicit agreement, on the main points in question, would supersede the necessity of producing on court any other covenant, to attest the terms & conditions of our association. Accordingly these two covenants have been duly executed which we hope will answer every purpose that respects both the children of the bond woman & of the free (Galatians IV. 24.)

Since the execution of the Covenant (which commenced Dec. 31st & was effected with almost as little noise as the warning of Solomon's temple) all attention has been paid to the requirements, Vacancies being filled and matters arranged, the necessary & proper records have commenced, & Declarations of Trust duly executed. We have regretted that a form of this instrument did not accompany the draft of the covenant, however, we have made it out as well as we could, & will also furnish you a copy for your inspection hoping you will favour us with one that will help us on to greater perfection. In addition to the records mentioned in the Trust we have concluded to record all the deeds that may be mentioned in those Declarations of Trust, & be entirely left on the trustees & county clerk for their preservation. On the 8th of Nov. Elder Benjamin & two brethren from Union arrived here on a visit & tarried till the 24th. This visit was quite pleasing & interesting as it afforded the opportunity of a mutual examination of those writings, to which he offered no particular objections, & a copy of which he took with him on his return home. I delivered to him your message & things, all which he very thankfully received, & will probably attend in due season, to what you suggested. I also committed Elder Calvin's manuscripts as directed, & expect his correspondent will also pay due respect to what may be expected of him. From the 9th of Feb. till the first of March, I have been at Whitewater, assisting Elder Archibald in regulating the affairs of that society, which was accomplished to general satisfaction: all who were considered qualified entering into a covenant, predicated on the principles of the new Constitution. I left them on the first Inst. generally in health & good spirits and what may be called a state of prosperity both in things spiritual & temporal. I might before this time have mentioned Elder Shackay, with whom I spent ten days, in January very agreeably, he was then in good health and the society in usual circumstances: I might also add something about North union having recently got a letter from our brother Joshua Worley who, as you may have heard, paid them a visit about the first of this month this now, as we expect, on his return home: said letter stated his safe arrival and rather a pleasing account of the state of the people. but seeing I have got so far in my journal, I believe I shall go on & have a little free chat with you, about matters & things, on your own beloved premises. But I must stop a few minutes at Watervliet & thank Elder Calvin & brother Oliver for their good letter of Feb. 4th. & request that should they ever favor me with another that they will direct it either to Eleazar or Richard & not to both. I must also request brother Oliver to favour me with a description of his turning lathe — how the stick & the chuck come together without stopping the wheel, & how the moving blocks are fixed & stop, & the position of the chisels with the measurements necessary to be known &c. This would be a special favour. So leaving my best love & thanks to all the good people at Watervliet, I pass on to your office. And how do you ale do? I am very glad to see you! but I have not long to stay — I must hurry back, for some are already complaining that I spend too much of my time in the East, & think I ought to cut loose & come home. But I feel as tho' I had not half discharged my obligations of love & gratitude: Brother will you be so kind as to help me? If you will, then please to begin at the good Ministry & thank them jointly & severally for all the privileges I had in attending sundry societies - all their good counsels, personal attentions and pretty presents. Thank the good deaconship for the neat pony & equipments for the eastern tour. Br Hiram for his assistance. Brother Daniel for his good company & good conversation. Thank all the good Elders both brethren & sisters for all the good & special privileges that I had with them & their respective families. Thank the aged for their good example, good testimony and particularly their good message to the aged in the West. Thank the young brethren & sisters for their freedom in meeting their good faith & testimony & love to their fellow youth in the west, their many pretty hymns & songs & Isaac for his prelly notes that enabled me to bring so many of them home. Thank Br John M. for his good counsel, it has been profitable to me & tell Br Constant that all his messages have been carefully delivered & he is gratefully remembered in the West. But What am I about I must turn toward the North. Do request Br Calvin to give my love to his order including the land of Canaan. The freedom & affability of Elder Calvin & his order & the literary gifts of Br Proctor demand a good portion of my thanks & grateful remembrances. And now if you will be so kind as to come round by the hills family and deal out a good portion of my love & thanks to Elders & junior brethren & sisters & help on differing the same along the mountains brow toward the south And down the stream toward the west and lastly give my love & special thanks to Elder brother brother Amos, Elder Sister Rebecca & Anna for their pleasant convoy to, and good company at Watervliet By this time I shall think about taking my leave of New Lebenon at present. But stop! I just recollect another obligation. Do give my thanks to Br Daniels for that very pretty march that he sent me in his general epistle, and the same to Br Rufus for that most extraordinary of all visions sent by him with his love at the bottom. My everlasting love to him in return. Now I have only to settle accounts with good brother Seth & the good office sisters for my kind entertainment. In particular I thank brother Seth for this & that & every thing relating to manuscripts & paints, both entertaining & edifying — the description of Canterbury I expect will shine out next week from the Western Star. your remarks also on learning & the use of books has been of use as relate to our schools, had I time I should solicit some further remarks on the subject of teaching, particularly the most benefit of types &c. but I am rather in a hurry as I expect shortly to set out for Kentucky & perhaps remain there for several months. So with my hearty thanks to the office department for all your kindness I bid you kindly Farewell — From — Eleazar. W.

Richard Mac Namar

Articles of Acquittance or Mutual Release between members of the United Society at Union Village, Ohio.

TO all whom it may concern — Be it known, that whereas we the subscribers, members of the United Society, at Union Village in the county of Warren & State of Ohio, being associated together as a religious community, possessing equal benefits & privileges in the use & enjoyment of one united & consecrated interest under the care & management of the Deacons or Trustees of the Church at Union Village aforesaid: And whereas certain individuals who have withdrawn from our said community have taken occasion to misrepresent our principles & the terms of our association, & to trouble our said Society with unjust claims & demands, & excite controversies & disputes contrary to the long established & well known rules & customs of our said community, therefore in order to remove all occasion of misunderstanding & misrepresentation & to prevent, in future, all ground of controversy, touching the possession, use & enjoyment of the temporalities consecrated to the support & benefit of our said community, we do hereby covenant & agree that the following articles shall be regarded as a testimony of the terms & conditions of our associating & living together as brethren & sisters in church relation according to the order & custom of our said United Society.

Article I. We and each of us, jointly & severally do promise & agree to conduct ourselves in a peaceable & orderly manner, according to the rules & manners commonly known & approved in the society or family of which we are members. That we will labor at all times to discharge our respective duties, — to be kind to each other in sickness & in health, and in all respects to make each other equal sharers in all the necessaries & comforts of life, according to the needs & circumstances of each.

Art. II. We further agree that all & singular the lands, tenements, property, interest & estate held in trust by the Deacons or Trustees of the Church aforesaid and of which we, as a community, have the possession & use, has been previously devoted, consecrated & surrendered to the mutual support & benefit of the community: therefore no one of us has or can have any personal separate or individual claim to the property, interest & estate aforesaid, or any part or dividend thereof beyond our equal participation thereof, in our associated capacity, and moreover it is our mutual understanding & agreement, that our time, labor and service for the benefit & support of each other or of any individual, or branch of our general community, has been, is & shall be gratuitously bestowed together with all gifts, grants or donations that have been or may be given & surrendered by us jointly for the purposes aforesaid. And III. In consideration of the above stated principles, rules & customs of the Church or Society of which we are members we do by these presents discharge, release & acquit each other, & also the Deacons or Trustees of the Church aforesaid and all other persons belonging to this or any other branch of our general community from all charge of debt, damage or blame, on account of any gift, labor or service given rendered or performed by us, jointly or severally, or that may be so given rendered or performed for our mutual benefit or the benefit of any individual or branch of our United Society or other pious or charitable purposes as aforesaid. In testimony whereof we have hereunto set our hands and affixed our seals this 31st day of December in the year of our Lord 1830.

R. M., M. H. S. W. D. S. J. S. S. S. E. H. W. S. D. S. A. B. &c. 4 E. S. M. W. C. B. A. B. A. B. E. S. &c. &c. &c. &c. &c.

A Declaration of Trust. N. S. Trustee to W. S. A. B. J. H. & A. V. Elders & Deacons of the Church.

Know all men by these presents that whereas I N— S. of the county of Warren & State of Ohio, being a member of the religious society or Church of Believers at Union Village, in the county & State aforesaid known by the name of Shakers: and having been duly chosen & appointed a Trustee of the temporal affairs of the Church aforesaid, in connection with others whose names are herein after mentioned, & in pursuance of my said office of trustee, having received at sundry times, various deeds or releases of lands situate in the county of Warren aforesaid, executed to me & others, whose names are respectively included as Trustees, by sundry persons that is to say one certain deed executed by M. M. of Warren county aforesd bearing date January 14th 1812 and conveying to S. P. J. W. & N. S. Trustees 128 acres being a part of the N. W. qr of sec. No 24. 6th Township & 3d range & another certain deed executed (&c &c including about 30 deeds & 3600 acres) as by the the aforesaid deeds or conveyances, reference thereunto being had may more fully appear. And having also in possession as trustee in connection with others as aforesaid the personal property belonging to the Chh. aforesd. all which property & interest, real & personal is held by the Trustees of s.d Chh. or community for the exclusive & entire use & benefit of the members of the s.d Chh or community jointly, as by the covenant or constitution of the s.d Chh. reference thereunto being had may also more fully appear. And whereas the several tenements & premises in the aforesaid deeds or releases, mentioned & intended were purchased & paid for with monies belonging to the church or Society aforesaid & for the joint use & benefit thereof & are now in their actual possession and occupancy but the particular uses & trusts intended by the purchases are not fully specified in the said deeds or releases; And whereas it is proper that the uses & purposes for which the said purchases were made should be clearly & explicitly ascertained & defined according to the true intent & meaning of the several parties interested herein; And whereas by reason of the departure of the s.d J. W. from the said society & the decease of the said P. R. & the s.d N. S. is the only surviving Trustee, & stand responsible for the due execution of the said trust as respects the security of the lands & tenements so conveyed as aforesaid. & Whereas W. S. A. B. J. H. & A. V. Elders & Deacons of the Chh aforesd have been duly appointed by the Chh aforesd to receive a Declaration of trust in due form of law, touching all & singular the premises aforesaid: of the uses & purposes for which the same are now held & intended & forever hereafter to be held Now therefore Know ye. that in consideration of the premises & for the purpose of securing the true & faithful application of the property aforesaid real & personal to the sole use of the Chh aforesd, I the s.d N. S. surviving Trustee do hereby acknowledge & declare that my name with others, as aforesaid is made use of in the aforesaid several deeds or releases, in trust, for the joint use, benefit & behoof of the members of the church aforesaid whose names are subscribed to the aforesaid covenant or Constitution, and to be & remain forever subject to the management, control & disposition of the trustees for the time being of the aforesaid Church, in the manner and for the purposes expressed in the aforesaid covenant or constitution as ratified & confirmed on the 31st day of December A.D. 1829. And furthermore I the said N. S. for myself, my heirs & assigns do hereby covenant to & with the said W. S. A. B. J. H. & A. V. Elders & Deacons of the Chh aforesd & their successors in Eldership & Diaconship that it shall & may be lawful for the Trustees of the s.d Chh for the time being from time to time to ask demand, receive & take, for the uses & purposes aforesaid, all & singular the rents issues & profits of all & every the tenements & premises aforesaid; and to use all lawful means in my name as connected with others, or in the name of my heirs executors administrators or assigns, to secure & maintain the quiet & peaceable enjoyment of the said tenements & premises & every part thereof; and also to manage, use & appropriate all the personal interest & property aforesaid to the uses & purposes aforesd, without let, molestation or hindrance of me or my heirs or of any person claiming from, under by or under me, or by means of any act matter or thing done or committed, or to be done or committed by me, my heirs or assigns, in any wise touching or concerning the said tenements & premises And further that the said property so to me conveyed & by me held in trust as aforesd both real & personal shall be wholly applied to the use & for the benefit of the church aforesaid, according to the wages rules & direction of the Eldership of said Church & in conformity to the stipulations of the covenant or constitution of the Chh aforesaid & for no other use or purpose whatever: And that any deeds, conveyances, sales or transfers necessary to carry into effect & secure said uses to the objects aforesaid I will execute & make at any time & on any form required. In witness whereof I have hereunto set my hand & affixed my seal this 18th day of March 1830

N. S. L.S.

N.B. You will perceive that in order to save double postage I have rounded my sheet every way & where all I have some blanks left in which I will briefly send my good Br Daniel a few verses of a hymn which perhaps may be new to him tho not of any recent date.

* Supposing Elders have always a number ready to paint by the way [illegible] Elder Jon[illegible] to take a good look of this [illegible] Elder Ebenezer to [illegible] Elder Ebenezer to [illegible] Elder Ebenezer to

Elias Wright's Letter
Rec'd April 14th 1830
Richard Mac Nemar

Lebanon } 23
April }

Seth Y. Wells.

New Lebanon

County of Columbia

State of New York.

Lebanon P.O.

(From Richard McNemar)

Pleasant Hill June 15th 1830.

(34)

Beloved Br. Seth.

Your interesting letter of April 28th was rec'd May 17th at a time well accepted. It was replete with important matter, and serves as an additional testimony of the parental care of the East toward the West, in so freely & reasonably making us partakers of all the good that you acquire, together with the faithful corrections of our puerile mistakes & imperfections. All this serves to endear you to our affections, and at the same time affords you an opportunity of ascertaining the degree of our gospel growth & the strength of our appetite & powers of digestion, as it may reasonably be expected that the most excellent cookery & serving up of a bountiful meal would not be all swallowed at one sitting. Such may serve to apologize for the following remarks on those last amendments presented in your letter.

1. Your reasons for not mentioning Ministry in Art vii, may not, in every respect have the same weight here as in your state. The law-hawks in Kentucky are restricted by law from 'pouncing' the inmates of the meeting house & can only 'pounce' the meeting house door with their legal citations, after which it remains with the society to appoint their defendants. Besides the Ministry in this country rank with the sons of Aaron (Numb iv. 27) They have their permanent lot inheritance & support in 2 of the consecrated things, as much as any department in the Church. True "they have no inheritance of their own" neither has any elder Deacon or Church member aught that he calls his. his own any more than the Levites under the law but as the 48 cities & their suburbs were as much dedicated given & granted for the benefit of Aarons order as any other, so our ministry we consider as justly entitled to the use & enjoyment of our consecrated gifts, grants & donations according to their needs & circumstances. However as this point seems not to be clearly & mutually understood & in order to exclude any further altercation about particular letters in this place, it was agreed for this important article to read thus. "to be under the care & direction of the proper constituted authorities of the Church, as aforesaid, according to the true intent & meaning of this covenant, & the rules of the Church heretofore known & practiced.

2. We are thankful for your favorable notice of our articles of acquittance, a similar or rather more important article, we have now to report, termed A Revision & confirmation of the Social compact of the United Society at Pleasant Hill Ky. The circumstances that led to the execution of this instrument are too complicated to be detailed at this time. Suffice it to say, that it serves in a very special manner to gather & concentrate the general feeling to the business on hand; & being

subscribed, we may say, by the whole Church & Society, is the only thing that can be of use in settling back matters, & those weighty suits now suspended on the original covenant.

3d. Your application to your attornies & those consequent amendments we highly approve & have adopted entire, but we found some difficulty with sec. 5 of article VI. not with the amendment, but the first part of the original. To this it was very shrewdly objected that it changed the whole sense of the covenant from that of free gift to bargain & sale. That, to set up the privileges of membership as a bar against all demands on the ground of a full & adequate compensation or valuable consideration, to balance any amount of property or service whatever, would destroy the common law of those things being freely given & therefore not recoverable; & finally authorise the court to balance accounts on the principle of value received. It was therefore agreed to erase this part of the section down to the word "aforesaid" & attach the remainder to the preceding section, which has put the quietus on that knotty point & leaves us in possession of every thing intended by this original paragraph. As to the form of the covenant we have only to add. That the Preamble was somewhat differently shaped from yours, as regards our order & local situation. Instead of "make, ordain" &c we say "agree to adopt & by these presents do adopt the following articles of agreement made, ordained & declared by the proper authorities of the Church of our said United Society in all Senior departments, as a summary of the rules & regulations originally established in said Church & which we, as members thereof agree to keep" &c. &c. to the end. Also in art. 6. sec. 2. after sec. we add "Moreover the Society at U. T. in the City of W. & State of Ohio being first in time call & the obedience of faith, we do hereby agree to hold & respect the said society as being first in order & constituted a leading & central society in these Western States.

We will now give you some of the principal occurrences, with their dates. The Circular & Cov. were first examined by the Ministry, then read to the Elders, next to the aged, then to a general assembly of the middle aged & junior elders. The first draft formed for Pleasant Hill was publickly read, May 2. The aforesaid Revision was prepared, read & approved May 12. And executed the 20th, May 21st the S.H. Ministry arrived here. On sab. June 9th the Constitution was again read and unanimously approbated & adopted and on the 10th & 11th was generally subscribed, which has lightened the burden bearers in this place of one heavy load. In this transaction much respect is due to Elder Benjamin for his union & influence & generous labour in preparing sanctioning & forwarding the work to its pleasing issue, which was conducted with a degree of quietness simplicity solemnity & decorum, consoling to the Ministry & honorable to the Elders & members in general.

As We expect that Elder Solomon will participate in this information something must be said in answer to his injunction to visit S.H. and as nothing has occurred since our late convention to alter the statement made by Elder W. in his letter of April 17. We extract from that the best information we have to give.

"In relation to our covenant matters they are as they were. We have not as yet deemed it either prudent or necessary to make any motion of the kind. Understand, however, that we apprehend no serious difficulty" in taking the track whenever our judgment & circumstances can be made to corroborate. Nevertheless it will comport well enough with our views of propriety that your route should extend to S.H.

After due consideration the following is the general agreement, for Eleazar to remain here yet for a season help in commencing the Records attend at the break of the Great Banks, Gap & Balance suit on the first

Monday in July it being moved to Lincoln by a change of venues in behalf of the plaintiffs who apprehended that the chancellor in old Mercer would not favour their case. So after harvest it is expected (Dieu vivante) that we will make a respectable visit from Pleasant Hill to South Union; & either there or on our return at P'Hraccoon some information from Br Seth or our good Western friends at Watervleet, or something or other suited to the times.

Now in answer to a request made by Isaac young the following is inserted from the pen of Elder Samuel

This is to inform our friends how we covered our new house with tin. First square the sheets, then lock them together one after another making the laps about 3/8 of an inch wide. hammer them together well with a wooden mallet after which turn up each edge about an inch. Then lay them across the house with the locking side up & two together side by side. then place little laps over the two edges that come together, having one laps to lap a little upon the end of the other, & so on until the house is covered. These laps should be confined down by little strips of tin fitted over them, & fastened at each end by a drop of Solder. This we think to be a very good way to cover a house with tin" Another plan has been drafted by Br Elijah perhaps better adapted to a steep roof, but too complecated to be inserted here. ——

I have waited with some anxiety for the information requested from Br Oliver concerning the broom handle lathes, However from what I could recollect Elijah has constructed one with great art & energy twelve handles can be turned in 8 minutes. Nevertheless I would still be glad of the description of Oliver's if it would not give too much trouble not so much in primipal matters as puzzeling punctilio's

There has been but one death in this society since I came here. Lewis Varner a few days ago tumbled from the outinterup herdoor of his house breathed a few hours and expired and one brother by the name of Barnet deceased lately at S.H. It is in general a time of health in both societies. Abram Wilhite & Treegift Have been absent on a trading voyage since the first of march & are now every hour expected home. It is said that they have made out pretty well The great Boon suit at S.H. has been put off till august. The season here has so far been very favorable crops appear promising our fat lands pours forth abundantly the necessaries & even luxuries of life our gardens especially abound with every thing good for food & pleasant to the eyes.

We must now begin to taper off and tell you a little how we feel in relation to love & gospel union. With regard to the two fold Ministry it is evident through all the course of their family visits & public menistrations that good feelings & good gifts predominated. Expecting to separate to morrow a public & general farewell was taken on yesterday in which many expressions of love were made & with one voice the union, love good will blessing Thanks and praise of the whole church including P.H. & S.H. was voted & vociferated to our good friends in the last for all their kindness & care and a desire for the continuance of Elder prayers & blessing for our protection & prosperity in the gospel. To all which Eleazar begs leave to add his grateful remembrance Kind love & respect to all that were mentioned in your letter, & Elder Benjamin puts in with Eleazar to communicate a very special dish of union, love mutual confidence, sympathy & sociability to little Seth. Elder Samuel says he would have written to the East, as usual, before now but expected this letter would serve the purpose. He & her lot are quite comfortable Elderess H. is rather improving in her health.

Elder Benjamin & Eleazar both say they are not afraid to Meet Little Seth, Elder Calvin or even brother Rufus on any ground that they may chuse or investigate any subject that they may think proper, we are not afraid to meet you on your own ground & answer to any charge you may bring against us or either of us. and should all or either of you, or any other messengers be sent to this western hemisphere depend upon it we shall not run nor hide from your presence. Moreover Elder Benj says if there is any thing improper found in the pleasant Hill Cov! let me bear an equal part of the blame". Last of all Eleazar says "So good Mother Lucy now call'd Lucy S. my grateful remembrance once more & express, Elsie sends as she shaved me without soap or razor she has the good will and best love of Eleazar

Eleazer Headley Esqr. Phila. June 28th 1820

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Seth Y. Wells.

New Lebanon

County of Columbia

State of New York

New Lebanon P. O.

Richard Mac Nemar.
2 Letters.
3 pages

Union Village Sep. 15. 1830.

(36)

Beloved B. Seth.

Your letter by Elder Solomon was handed me on last Saturday the next day after my arrival from Kentucky also the pamphlets, all which I have read with much satisfaction, the times & circumstances not allowing me a moment to criticise I swallowed the whole greedily believing seeing your publications had answered the object intended which was to defend & secure the peaceable enjoyment of your civil & religious rights & privileges against the crafty foxes & rapacious wolves & tygers of the earth: and it seemed the better to drink with my feelings as we (in Kentucky) have for some time past been in a labor to bring forth a similar production for the information of the Legislature & subordinate courts of the land. —— With regard to covenant matters I have only to thank you for your tenderness & forbearance in general as respects our liberties in altering this or that, & to confess that your lengthy discussion of the subject of "consideration" corresponds so exactly with the talk we had on the subject that we have only to remark that had we considered that Article of the covenant in the nature of a conveyance of real estate we should undoubtedly have preserved the idea of "a valuable consideration" in that place; but as it went thro' in the manner it did, it is to be hoped that no advantage will ever be taken from any supposed lack in that paragraph.

I will now pass on to your request for information relative to the Banta & Boon suits & only refer you to a letter written at South Union Aug.t 17.th to Elder Nathaniel as the Platter letter contains all the information in my possession & perhaps more than you would think necessary. Those suits being continued to the November term & the parties being under a strong stimulus to be well prepared for the battle it may be of some importance to state to you the principal points of solid contest & the measures proposed on the part of the Believers to obtain a fair decision

You recollect the act of the Kentucky legislature of 1828. on which those various law suits have been based, The malignity of that act has been more & more discovered until the believers have almost come to a conclusion to fight with neither small nor great save with that pernicious Act. the subtilty of which appears to be in constituting the society a corporation & the interest a joint tenancy, It says, forsooth, that it is to have no influence except as to the mode of bringing suit. but this embraces every thing that Satan could wish: for if the society can be sued as a corporation by a public notice & made defendants & can be induced to accept the challenge on the authority of that act every member must appear in the eye of the law as interested & equally holding claim & consequently the plaintiff & defendent stand on equal ground as claimants before the chancellor who is accordingly obliged by the statutes of the state to decree a division

If therefore the S. Act is acknowledged, the chh coo.t is excluded, for they are perpetually at variance, According to the covenant, members form no contracts relating to property & can neither sue, or be sued their business is wholly with the trustees whether they go or stay but the Act takes no cognizance of trustees, it gives every member a lawful claim in direct contradiction to their solemn quit claim & if the faithful members can be forced by law to take up their claim and as stockholders to appoint their defendents the claim of the withdrawing member must be equally plausible in law. To say that his claim has been forfeited by his withdrawal could only be argued from the covenant, the law, in case of separation, contemplates nothing but a division of the property. Now we think it is evident enough that under the Kentucky act Chh order cannot possibly be supported in that state. There can be no such a thing as a consecrated interest devoted without reserve to the work of the gospel, no individual can possibly divest himself or his heirs of personal right & legal claim but from generation to generation individuals & their heirs can & will compel a division & estimation of the whole whenever any one chuses to separate. It therefore appears of vital importance to begin at the root of the matter & have it settled whether the chh is to be constituted & regulated by the covenant & agreem.t of the members or by the authority of the state legislature.

At pleasant Hill matters have gone quite smoothly along in conformity to the act, artfully towing the boat along toward the grand cataract which is now in sight i.e. the grand suit of the 4 combined apostates. and heretofore there seemed to be no alternative but to lay along in that way as the order of the chh made it proper for the Trustees to come forward as defendants. But mind ye. The court knows no thing of them in the character of Trustees but as defendants appointed by the convenant to defend the equal claims of every member, & not the legal claims vested in the trustees. These all important distinctions, so plain & manifest have scarcely been thought of at P. H. till lately; at S. H. it has been otherwise. There chh order had never come properly into exercise of course there was nothing between them & the Kentucky Act. The society stood as defendants— & went on to appoint their defendants (nine in number) & so they stick, but very uneasy you may be sure. During my visit we had a general council of all the prencipal brethren and a very free investigation of this grand subject they seemed unanimously to regret the steps they had taken in appointing their defendants, & wished to back off that ground and get on to the ground of Chh Coo.t relation as soon as circumstances would admit— & (unless special counsel from some higher source of wisdom should direct them otherwise) to treat all the proceedings under the new law as an outrage on their civil & religious rights. Their lawyers there intend to oppose the said act as glaringly unconstitutional & either by a repeal of the Legislature or decree of the Sup. Court to have it set aside as the first step towards the equal rights of the society

and as a necessary & proper means of aiding Lawyers legislators & Judges to accomplish that thing it has been & is in contemplation to furnish them with a Memorial a Manifesto on the subject as similar to yours as the nature of the matters of the case would render proper The principal subject matter of this memorial is the Revision & Confirmation of the social compact & which would have been thro' the press before this time had I not been called home to meet Elder Solomon at his arrival. —— I left S. U. Augt 25 accompanied by Francis Whyte & arrived at P.H. the 28th & there tarried till Sep. 13th. I from thence accompanied with Elder Pemberton Elder sister Betsy & Francis arrived at home in good health last Friday, where We found Elder Solomon enjoying all the comfort among his good friends for which his long absence and a fatigueing journey had prepared him. Elder Isaac also made his appearance on saturday, fat & hearty & we have shared together the comforts of a pleasant good visit throughout the Chh & society till this morning he set out for watterlick. & I took up my pen to answer your letter.

Sep. 21st Observe

The foregoing was scribbled for the purpose of saving & improving time thinking that at a convenient time it might be finished & decently transcribed, but the state of matters obliges me to send it as it is.

After we had found time & opportunity for deliberating on the state of matters in Kentucky it was concluded for me to return with the visitants from thence & see the brethren through with those November suits & tomorrow morning we are to start so at present we are in a bustle fixing for our journey. Elder Solomon however will write soon which supersedes the necessity of my enlarging any further now Any communications from yourself or any of my good friends there during my perigrination would be very thankfully rec. being directed to Pleasant Hill, at any time this side of December. My best love rest & remain with you all henceforth & forever —— From Eleazar ——

Elevator's Letter of July 15th 1821 Ass. Oct 8th 1830
Concerning a Hy. Law of the Convent: some
Citizen Shaker.

Lebanon O.
22 d/p

25

Seth Y. Wells

New Lebanon

County of Columbia

State of New York

New Lebanon P O.

From Richard McNemar Pleasant Hill Nov. 28 1830.

To Robert Patterson.

(3)

Last Tuesday I arrived at this place from S.W. and the next day had the pleasure of receiving your excellent letter of the 21st ult. I there through fit of writing your acceptable answer: but as I am straitened for time I can only propose to give you, in scattering, such general items as may satisfy you at present. On the 22d of Sept. I left N.V. and returned to Ky. tarried at P. Hartill Bethel three in company with Francis Whyte to S.W. where we arrived the 15th & tarried abode till yesterday week. Here I forbear to inform you of the unlooked for & unlamented death of Br. Francis. on the 3d day after our arrival. On sabbath he preached & was unexpectedly attended 3 meetings, thro the day, went to bed as usual: about 2 o'clock was violently seized with the cramp & colic, and in about 12 hours breathed his last. Paying the last debt of nature. I have nothing more to add concerning S. Methods except he be called a universalist, or a backslider. With regard to our business they have finished that work with unanimity & decided cordiality, without a struggle to hold back or disinterestedly oppose, which prepared them to encounter Boon & his ambitious lawyers & implacable enemies at Bowl. in the court at Russellville. This interesting suit lasted through out which occupied seven days & finally resulted in favour of the Believers, to the great satisfaction of all Russellville, and the unspeakable joy & comfort of all S.W. and Pleasant thanksgiving to the Lord of their salvation. I could give a detail of the trial would no doubt be entertaining to you, but out of our short time & our journal of proceedings & argument I can only transmit you a short sketch." Elisha Gridley for Pl. Bethell (Lieut. Governor) & Wm Hubbard for def. The case was opened by reading the bill & answer. (a jury having been empannelled) on the issue being joined, the counsel for P. marked out their ground basing their hopes of recovery on the statute of 28. by which the whole Society were made deists. Of course, in order to meet with regard to on this ground they were suffered to go ahead in the trial & examination of Shaw witnesses for four days, during which debates filled every part of the times, giving, like on every chance to prove every thing their power; & when they had pleaded with heat & zeal upon both sides, and subpoenaed upon subpoenaed till they had become quite fatigued & the court & audience sick of the case, the time had come for the depty witnesses to be called. Hubbard intended to take up & determine the merits of the act of 28 and all the points of law involved in it. So the battle was fought. Two days of long arguments such as Kentucky never before witnessed filled up the three succeeding days.

Moorhead led the way with an eulogium having done so (he told me afterwards that he never had such feelings in his life that he felt as if he had a degree of inspiration) Grady & Ewing followed, not slow in their quotations from a huge pile of law books, occupying part of the first and the whole of the second day's argument; the third morning it came Bretherton turn. After two hours he spoke as I think Lawyer never before spoke on the subject of Shattuck etc. When about half through his subject, Judge Brown was arrested in his speech & followed, [illegible] the points have been ably and elaborately discussed on both sides that my mind is fully made up on all that is involved & therefore with a view to save time I have determined to arrest the argument at this stage & pronounce the opinion of the court. I have before remarked that it is always a wearisome task to approach the constitutionality of any law passed and sanctioned by the legislative and executive departments of the commonwealth: but as long as I hold any seat on this bench where it becomes my painful & irksome duty to pass between the respective co-ordinate departments of gov. under the oath which I have taken to preserve inviolate the constitution of my country I cannot hesitate for a moment to [illegible] to be impeached where it is seen plainly by the pearls of the act unbolted that it does so. If he proceeds I will now state to what extent I shall go that is the society have no legal existence then certainly neither one nor both of the parties could have done any thing & I must direct you all off this, notwithstanding discussion, addition only the last sentence said "Bearing these two points in mind you will see what the instructions of the court will be to the jury" which is more than she is entitled to. The Plff" The jury were instructed & without leaving their seats found a verdict for the plff. Suit at common law & then decided against Mr. Johnny personally for the same matter. Mrs Boring called & was prosecuted sent it adrift vessel & suit of an apostate who had sued for property brought into the society & was called & flung overboard. This cleared the decks & the Logan equity of plaintiffs & defendants. Seven companies, consisting of about ten brethren & sisters returned home [illegible] heartily, yet entire rest except by our lawyers to keep how it may [illegible] When I left Sabbath Society were generally in good health, good union & usual prosperity. But I must now say something about P. Hill & get the spirit of [illegible] action continues bold & [illegible] old settlers hanging on & others adding, a suit brought by Jo. Markham, in which all the Members below cast, has lately [illegible] thro the court of appeals, who reversed the judgment & sent it back to be tried on other principles. The Board of Appeals suit is set for next Feb. but perhaps will not then be tried

In the meantime we are preparing to forward a *Memorial* to the legislature *Remonstrating* against the said Act, and strong hopes are entertained that a repeal of that pernicious law will be the result. The printing is to be done next week, in Harrodsb^g on a new type, including the *Revision*, a copy or two of which you may expect by mail. Your Remonstrance & Exposition were thankfully rec^d. & Elder S. returns his special thanks for his part also for the conveyances subsequently made in answer to his last letter. He sends his love and thanks in a special manner to Br Constant for his freedom & forwardness in aiding the cause [a part of your exposition we added to our Revision to fill out the form, I think it an excellent brace]

Now a few things in answer to the marrowbone of your letter. At such a time as this it seems like a treasure of wisdom; and it is very consoling to know that you not only retain your parental care toward us; but so well understand our difficulties and are so able to counsel on every important point.

As to attornies in Logan I feel entire confidence in their abilities & fidelities. I have but little acquaintance with the lawyers here & can say but little about them except that they appear to be honest as far as they know. Your doctrine respecting the Act of — 28 hits the nail that we entered last Aug^t at S. R. & which has ever since been sticking ever since, and I see no reason why your remarks should not drive it clinch it, except there be an obstruction in your views of the writ of replevin. In this country they follow the doctrine of Blackstone which authorises a writ of replevin (or bail) replevin & a redelivery of goods wrongfully taken, to the owner, upon his giving bond and security to try the right of the distress &c see 3 B. Lab. In the horse case, it might have been better to have returned the property & tried the issue with the Sheriff in one case that course was taken & rather than stand the action the claim was retracted and the suit dismissed. *I must now hasten toward a close*

I rec^d a letter from our Ministry dated the 3^d Inst, stating the general health & common prosperity of the Society, with the exception of the sudden death of aged John Dennis who died in a fit of the Apoplexy about the first of last month [N. B. Stephen Williams died suddenly of the cramp cholic in Sept^r and Sall M^cKeman of the same complaint while I was last at the village] The said letter stated that they had very direct news from N. O. very comforting Waters & Wh. W. in statu quo Now Beloved brother I must try to tuck in a little love, and having read your letter to the church, they unitedly requested their love to be returned. Their sincere thank for the care & kindness manifested in all your communications. The ministry in particular send their best love to all their good friends & with the receive & and as you think proper dispose of the sincere love & best wishes of [redacted] Teazas.

PS The present calculation is to return home about the first week in Dec^r accompanied by Elder Sam^l & two Brethren. If unless I am detained to attend the Legislature.

25 Dec

Seth Y. Wells.
New Lebanon
County of Columbia
State of New York
New Lebanon P.O.

Dec. 13th 1830

NEW LEBANON
NOV
29

(39)

Union Village April 5. 1831.

Beloved Brother Seth. (From R. McNemar)

Yours of October 21st tho' answered in part, still claims my attention. "The Chh. here (you say) feel some bearing about the issue of the matters in contest, & would be glad to know the result." You will please to excuse my long neglect of giving you the information requested, perhaps at this distant period it may afford some satisfaction, especially being accompanied by some subsequent matters. ~~~ About the time I wrote you last the Remonstrances (of which I sent you a copy) was presented to the legislature — On the 18th of December, Elder Benjamin arrived at Pleasant Hill, and on the 20th he & I went down to the Capitol to see how the matter was going; and alternately & occasionally attended during the session. The subject was not fairly brought before the house till the last week of the session; it was then referred to the committee of senate on courts of justice of which Robt. Wickliff (an inveterate enemy of the pernicious act) was chairman; through whose influence a bill was reported to the senate for an unqualified repeal of the obnoxious law. This brought on a most animated and interesting debate — too tedious and complicated to be detailed. The result, however, was recommitted & left among the unfinished business, at the close of the session. Upon the whole, Wickliff headed a strong party who are determined on a repeal of the persecuting law. His main speech, which was quite lengthy, he promised to write off and publish, as a battering ram against the brazen statute at the next session, should it elude the court of Appeals till that period. ~~~ Public sentiment has all the time been preponderating in our favor, and apostates seem to flag in the pursuit. ~~~ On Friday Jan. 14 Elder Benj.n & Rufus returned to the Hill — Saturday the house adjourned, & sabbath morning I got on a steamboat, monday morning landed within a few miles of Whitewater, called & made a short visit, & reached home the 20th having spent nine months and 20 days principally among our good friends in Kentucky. ~~~ After Elder Benjamin's return home I rec.d a letter from him dated Feb.y 27th in which are the following items "The Believers here are generally in good health 'and other matters & things pretty much as when you left S.H. with one important exception. We have lost our trusty 'physician & well beloved brother Constant Galoway — He departed this life the 13th Inst. ~~~ In relation to our affairs 'in the legislature, I do not know that they could have been managed better. For my own part, I feel well satisfied 'with the result of our mutual labors, and so do all the Believers here, without exception ..... For the present I feel 'sure that the horns of the wild bull (Ky. law of 1828) are broken off close to his head and left him a mere mule. 'Wickliffe has actually fulfilled his promise his speech is published &c &c."

Furthermore we had a visit from Elder Samuel, Elder Wm. Jos. C. & John Voris Junr. in March from the 11th to the 21st, and from their account, Pleasant Hill is rather on the gaining hand. So much for the state of matters in Kentucky: and as for our home matters, we are moving along (as the old judge said) "in the even tenor of our way" all summed up in health, peace & plenty not only to eat, drink & wear, but to occupy both body and mind. ~~~ Since my return from Kentucky we have resumed the covenant labors which were left unfinished a year ago, and which we wish to make the principal matter of this communication. In conformity to the present covenant and constitution all back matters have to be well examined, & we have to see to it that our lines and corners correspond to the present plot, and you may be sure we are put to it to trace some of the old lines & could heartily wish that some parts of the survey were yet to be made or at least that a new survey could be lawfully admitted. If we have to show an unbroken chain of title to the whole consecrated interest, to prove the legality of titles their proper descent & present investiture we shall find it a pretty serious job. But we must tell you, as near as we can, how the matter stands, & how we think it ought to stand. In the first place our deeds are thought to be deficient in point of form the habendum embracing only the trustees & their successors. or assigns. This is construed as a mere lifetime conveyance, a successor not being known in law as competent to hold in perpetuity without an act of incorporation. Besides as a transfer from the trustee to his successor cannot vest the latter with the real ownership of the property; it is queried whether at the decease of the original grantors & trustees mere successors in trusteeship will be able to cope with the natural heirship who may rise up & claim on the principle of escheat, the real ownership not being legally perpetuated. On this ground it is said that

W. C. with the advice of some lawyers, has already sold, to M. K. a turn off, his hereafter claim to a piece of small land which he heretofore conveyed to our trustees. This matter was stirred while I was in the East and in order that Believers who were yet alive might in some degree amend their several deeds it was advised by our lawyers that they should execute bonds, thus & so, as a kind of brace and at my return I found a number of those props or braces really executed, which upon due consideration appear too precarious to rest the building on and on which to leave it suspended at our exit from time. There does, in fact appear a good deal of conformity between our first covenant and the deeds executed under its provisions, and that covenant you know had the appearance of a life-time instrument being based on the authority of individual persons by name, & heirs of any discription not being mentioned in it. and how those conveyances of real estate can be brought to harmonize with our present improved covenant, is the grand question now on the carpet. Can the survivors of the old stock renew their deeds either seperately or jointly? & if so endeavour to have a similar renewal from worldlings &c.

Hitherto we had supposed that the village ground was out of danger being transferred from your trustees to ours in your well established form; but today our Deacon Nathan tells us that the last deed from Sheer and Munson is somehow lost & cannot be found & never was recorded, moreover that it is doubtful whether Elder Peters last transfer is attested according to the laws of this state or will be admitted to record, In this case what is to be done? We have a deed written by Br Rufus, executed by Rich & Stephen, & sanctioned by Lansing King Commissioner, but this it is said will not answer: provided then that the other cannot be found, does the title remain in Stephen? Can it be any how revived? &c &c.

Lastly, Our Nathan you know, is the only surviving Trustee of the original sett. H. V & J. I have been lately added. How are they to come into the yoke of seizin & titleship, or how would the matter stand, Nathan aside? Is it necessary or practicable for the survivor to make a general conveyance or transfer to the present entire trusteeship including himself? or how else is the title to be continued. In these difficult points we have as yet received no counsel from the bar, tho' some of the weightiest matters are submitted, particularly respecting the forms of conveyance. and however weighty & important the subject, we feel no very special alarm, & wish no apprehensions of danger to be excited further than among the individuals immediately engaged in in those labors. We are however induced from a sense of duty to present the matter to you in its darkest appearance, and if you can favour us with any light or counsel on any particulars, be assured it will be very acceptable. and after all that can be communicated by paper & ink I may occasionally disturb your nightly repose with the loud whisper of a Macedonian "Come over and help us"

We have received the before mentioned speech of R. W. published in the Kentucky Reporter. It is quite lengthy occupying about ten columns of a superroyal sheet set in Brevier. We expect to have it reprinted in the Western Star & also in pamphlet form & should we succeed you may look for a copy soon by mail. This will probably elicit from you some useful & interesting remarks especially should you think proper to submit it to the inspection of your Vanvacktor or Yates. you will doubtless discover that Wickliff takes a pretty wide range and that his remarks on the most obnoxious law of 1812 (the twin brother of which still remains in force in this state) are peculiarly worthy of notice.

Now Brother, having nothing more of special importance to add I must begin to draw toward a close and simplify the foregoing expression respecting the even tenor of our way. I would not be thought to exult in any thing very extraordinary = yet it is true that the present is a time of very general health, and as settled peace within & without as we have enjoyed at any time: our stores of provision are abundant & the spring season has already clothed our fields meadows orchards & gardens with delightful verdure. the gentle showers have filled our mill ponds so that the sound of the grendering, sawing & other mechanical

operations is not low, our neighboring canal is in good operation conveying our produce to market & bringing our necessaries in return & to crown all, pleasant looks & pleasant faces & pleasant speeches too, in every department, encourage our hopes that all these blessings will not only prove lasting but increasing good come unto us as fast as we are prepared to receive it. And now good Brother with due acknowledgments to the source from which all these blessings have flowed; our united love & thanks to our kind benefactors, as far and in any manner that you may think proper to minister the same — you will please to accept of the grateful remembrance, love & wellwishes of

your fellow labourer in Mother's gospel. Eleazar.

P.S. The forgoing statements about the lost deed are rather immature we are quite in the dark on that subject & would be glad to know the fact whether a second deed was ever called for. whether any such deed was made & sent subsequent to August 1819. — & whether it is mutually thought sufficient to entitle a deed to record here to be attested by a commissioner without some higher officer & under the county seal &c.

P.S. Beloved Ministry, after brother Eleazar had finished his letter he gave me the liberty of closing it with a few lines on the remaining blank —
Yesterday evening we were favoured with your kind & consolating letter of March 22d The love, information, and good instructions contained their in was thankfully received. In relation to Elder Samuels making a visit to the east, I wrote to him on the subject last September soon after my return home agreable to the instructions I received from the Ministry, and it was cordially received by him — and on his late visit here the matter was again talked over and he appeared intirely satisfyed to abide by the Ministry instructions on the subject.
From all that we can learn generally and abroad we have reason to believe that the state of things in Kentucky have been & are gradually progressing for the better, that be in proportion as the spirit of opposition grows weaker, the spirit of peace, union, and good order prevails — Brother Eleazars labours of late both at Pleasant Hill & South Union we think have been attended with a special blessing to the people in helping them them so far though with those Covenant matters, and other difficulties which they have had to incounter — but still still they no doubt have a plenty to keep them imployed as well as the rest of us, Elder Samuel informed us that it was not only a general time of health among the people, but said that Eldress Hopewell injoyed better health than she had done for a long time.
We also lately received a letter Pittsfield from the Ministry at Pittsfield, and notwithstanding the main subject of the letter was very unpleasant, the love & good information contained therein was thankfully received, and the most unpleasant part of it was received as a very special favour inorder that we may be prepared to meet future events The many fold kindnesses & benevolent feelings manifested to us last summer by the good Ministry, Elders, Deacons, Brethren, and sisters at Pittsfield are very fresh in my memory — and for which I again return my hearty & sincere thanks for — Now beloved Ministry please to accept with these few lines my best love & thanks — and to the Elders, Brethren, & sisters as far as may be thought proper — Solomon

Beloved brother Seth be so kind as to accept of my kind love & thanks for every kindness & favour you bestowed on me during my visit with you last Summer - and will you be so kind as to give my love & thanks to Deacon Stephen and the the other two brethren in the office, and to sister Susanna and the other young sister that was in the office, and the good cook sisters for all the kindnesses & favours they all bestowed on us during our stay there. I —

Answered in part Sept. 25th

Seth Y. Wells Esq.
New Lebanon
Columbia County
New York

Deacon
New Lebanon P.O.

American Post Card

Rec'd at N. Lebanon April 20th 1891 Let Wednesday 24th

[Ac 1147]

Union Village May 10th 1831.

(38)

Beloved Brother Pelton

(From R. McNemar)

Late yesterday morning your interesting letter of the 25th ultimo was rec. we were preparing for & expected to start this morning to Whitewater, but it was concluded to pause & examine your letter as it seemed to admit of no delay. With the contents of your letter we were all pleased & refreshed; for be assured we love to hear from the East. Children love to be noticed by the parentage if it should be by a cuff; but on this occasion you treat us very gently, as might say, respectfully, in conferring us on the grand subject of reprinting a part of the Manifesto. We are inclined to be not to improve our privilege, so we shall proceed to say something. And in the first place, we approve of your deleting & reprinting a part of that volume. strikes us rather agreeably, & more so than an entire edition: And if we had been employed to make the selection we know of no part of the book less exceptionable or better adapted to enlighten judicious minds. As to our having been particularly concerned in that publication, we claim no special interest on that ground having no knowledge of its contents until the books were distributed, we therefore stand on the level with you in that respect. Nevertheless we have had a great opportunity of having the minds of Ministry, Elders & members senior & junior, in this country & are free to confer with you accordingly. The Manifesto was chiefly intended as a popular defence of Mother's gospel, which it actually is. It was adapted to the learned world, and hence the prolixity of the argumentations criticisms & appeals to the learned language, furnish matter of objection to the work & the talents of its learned author. But besides all this the author being an experienced Christian, & conscientious good believer, much of the work is adapted to the honest inquirer & simple Believer, so that the work includes abundant matter for the conviction, edification & comfort of all. Notwithstanding, objections both to matter & manner have frequently occurred from almost every quarter, which are not necessary to be answered at this time as, fortunately, they do not fall particularly on the point now under consideration, but may hereafter come forward, provided a second edition should be decreed. These matters Elder Benjamin & I have talked fully & perhaps would not disagree in any thing. But as we are shortly to join in the general labours, but must confine ourselves to those few chapters of the second part which are under, in the main well adapted to the object proposed by our Philadelphia friends. And even this we do not propose to examine very critically, but confiding in Elder Benj.n & Mr Calvin & yourself to make every necessary amendment we shall content ourselves with a few passing remarks as follows.

Page 284 line 1. The word obtain is so frequent & undefined as to the propriety of its use we would prefer exchanging it for some other. same page 6 from the bottom change be saved shall. also, in general cases take Christian christianity &c. wherever joint interest occurs exchange for united interest. or insert an explanatory note. page 294 for joint union & interest &c. ground union & unity &c. (we do not very well like the word joint tho' we confess it is scripture) p. 296 l. 15 a. all sin &c. after the supply the conjunction & p. 301 for inviolable &c. inviolate. p. 305, at the figures 47½ we perceive a note giving the true reason of using it for that word is not by any means the comparative degree of much but a perversion commonly rendered riches, substance, property, wealth, (rare diction) of course its application is contrary to it or above, in correspondence with the clause there shall have no other God before me — God by giving the whole heart to God &c. for all duty & devotion p. 311 l. 6 a. worldly. p. 312. This page we think a little more accurate and intelligible by inserting after line 15th But the gift of God to young Believers is for every man to have (Ex. xxi) that it is necessary to believe & to know whether to hold, keep, control & manage passions & lusts they have received to free out of the flesh that they can operate with safety: and as to their improvement & exercise

we think that too much countenance is given to the ominous sense of ambidexterous expositors, that the parties were even commanded to yield to the indulgence of each other perfidiously & willfully & careless to defraud or deprive each other of those beastly gratifications except with consent for a season. Considering St Paul as an eminently pious Jew, & considering the Jewish laws & customs relating to times & seasons can any man in his senses suppose that this holy man of God by his apostolic authority ever opened such a door for filth & debauchery as has been carried under under cover of this text? before or after or one side of which the obscene & unnatural indulgence is not to be found among inspired writings? It must have been a strange harmyscon for a man who had the spirit of God to hand the practices of all heroes & saints except as far as mutual consent might afford a respite from what Constantine himself called a dirty deed. We hope this will not pass without proper attention; also in line 7 from the bottom "Both (thro' the violence of their lusts) they cannot contain &c" on this text we prefer the Douay translation which renders it will not asserting in a note that any honest soul may obtain sufficient power to overcome all temptations, & that the protestants have corrupted this text. we would thank you that the idea of "impure ones necessity" were [illegible] from this page which we believe you are able to do with propriety. at this great distance from the apostolic age & from the many changes in the idioms of language, it is rather precarious to found a doctrine on the true import of any single word. True the word ἀναγκη is rendered necessity, but Leteverelius & others give the radix a quite different sense nequit enim duci et impelli nec dirigi ordinate. the then present circumstances afforded ground of great freedom of choice. the government both civil & ecclesiastical being rather unsettled. The present necessity or rather freedom from necessity was that if a fellow would not hear his crop let him marry. If he had decreed in his heart to keep his virgin he had no liberty to revoke his resolution & therefore did well to stick to it; but if his unnecessity meant no hurt to who would thank him to hear his crop. But we must pass on. The longest comment on page 320-321. has always been a difficult one here John took the old Montanist maxim & twisted the pope with the charge of forbidding to marry. The first edition of the Testimony whipt off the old pappa & set him on Luther & Calvin. & the last edition with more assurance & plainness, & with a sneer more cordially on the protestants by a cruel cut on the text that made it read in plain english constraining or binding to marry. The last comment that has come forth was by Wm Matthew which he deemed to have it in rather a striking manner, we insert it for your consideration if nothing more.

"Forbidding to marry and commanding to abstain from those meats which God hath created to be received with thanksgiving of all that believed & knew the truth. The words "and commanding" are an unwarrantable supply and only serve to pervert the true sense of the wording translation of the word Helias rendered forbidding, but which appears to bind absolute so that the passage truly reads forbidding to marry to abstain from those meats which God has created to be received with thanksgiving of those who believe & know the truth. It appears that the meats that they should bind to abstain from were such as Paul would not number to the commandments because they were not able to receive them being unthankful that they were already ordained for creation & that the forbidding to marry & to abstain from meats are paralleled expressions both the one with the other. Now that the meats were such as God had created will appear if we consider them what God had (action) ordained, commanded, blessed &c these meats for those who believe & know the truth. Now we remark that literal meats pertaining & appertaining were meats for mind & all indiscriminately whether they believed & knew the truth or not but the meats of which Paul spoke & which Jesus signified when he said "my flesh is meat indeed" which he explained to be his life & spirit. I say the meats which were nothing more nor less than the

life of continence which Jesus & Paul lived & could not be received savedly only such as believed & knew the truth: neither could they be prohibited by any but such as bound to marry & live in the carnal works of the flesh, rejecting the life & example of the Christ; and these can be none else save the Protestants, who when they had the power actually did forbid all vows of continence or single life, or in other words bound to marry, & to abstain from the life, example & spirit of Christ which is meat indeed & drink indeed - It was his meat & drink to do the will of his Father ——— Matthew ———

We have only to add that in p 336. line 8th from the bottom we would dele the word doth it being a supply & we think an erroneous one we agree with those translations which read "the law made nothing perfect but was an introduction to a better hope"
It is scarcely worth while to mention that on page 348 we are sorry to read as an approved translation the assertion that in the church there is neither male nor female as if we were all turned into Herma Phrodites Sure we are all one in Christ & male & female is not the grand characteristic of the new creation as it was of the old.

Now brother we have enlarged quite beyond expectation, and are a little fearful that we have flung out some things that may tend to embarrass the gift that you otherwise might feel, but rather than this should be the case we would most willingly take back all we have said We had much rather had Calvin's notes and the outlines of the plan the title form &c &c. but it seems that you wish us to offer our propositions & leave you to decide. To this we cordially agree but circumstances are too many we must therefore leave you to arrange the matter as you think proper. I give it out under the name of the original author in style like your pamphlet. pamphlet abridge long paragraphs dispense with repetitions or even transpose the first chapter to the last we promise to be united so that the excellent matter of the tract come forth in its proper colours. & a little keyhand in point of punctuation. If brother Capon will pay some attention to the proof we shall risk any mistakes of the printer.
I am much pleased to hear that your treatise on war is published & hope you will favor me with a copy - yesterday I sent to the post office the Star paper containing Wickliffe's speech on account of another piece in it which perhaps will be considered worth the postage it was directed thro Deacon S. to the Ministry
Last week on friday I left Watervliet Elder Ireland was well & the society generally, Ministry & people here are in usual health & as you say have a great plenty of business both spiritual & temporal & I can add in Kentucky also that our folks are not slow neither. The season is quite dry, cold & backward quite a frost last night enough to injure the young corn & other vegetables. Affectionately wait for your long letter & close with requesting you to receive the kind & special love of Elder Solomon & Elderess Rachel of Brother Matthew give the same freely to your good Ministry &c &c. and in the same bundle you will recognize the best love & well wishes of ——— Eleazar

P.S. please to correct outs & errors or at least excuse them as I have not time to do it. E.

Application

Rec May 24th 1831

Lebanon C
12 May
Seth Y. Wells.
New Lebanon
Columbia county, N.Y.
New Lebanon P.O.

Important.

95

Affidavit
Forbidding
to marry.

Valuable Information &c
of R. M. A. Comp.
Circulating to Agents.

Ellis

EAc. 11472

Dunlavy & Corwin? Lebanon 15th Aug. 1831.

Sir. We have examined the propositions submitted to us by you, and come to a conclusion satisfactory at least to ourselves. We understand the matters submitted to be embraced in the following questions. 1st Whether a deed made to three persons, as Trustees of your Society and their successors conveys such an interest as to enable the survivor or survivors of the three, to sell, transfer and control the property embraced in such deeds?
2nd Whether a title to officers of an unincorporated or voluntary association for the use of such associations can be made good after the death of the persons to whom the deed is made?
3rd In what way the title may be reinvested in three trustees after it has devolved upon one, by the death, abandonment or other means of the others?
Upon the first question there can be no doubt that a Deed made to the persons representing a voluntary association if it contains the common covenants and operative words of a good deed conveys to such persons an interest in the thing conveyed so as to enable the survivors to exercise all the rights and powers incident to the deeds which belonged to three jointly. This being settled Sharp, in the case before us, in consequence of the death of Pease & the abandonment by Wallace, of his trust, can do any and every act with the property embraced in your deeds which could have been done by Pease, Wallace & Sharp were they all here and members of the society.
On the second question we are of opinion that the legal title to the land thus conveyed will expire with the lives of Pease Wallace and Sharp. But it is equally certain that a court of equity would secure the possession of the real estate so conveyed to every member or all of the members of the Society whilst one remained to whose use the estate is by all the deeds expressly united. The deeds with warranty, by the grantor against himself and heirs will always in equity be an insuperable bar to a resumption of the estate by the grantor or any one claiming under him.
To effectuate a reinvestment of the title in three we can see no better plan than a conveyance by Mr Sharp to some person in trust to be reconveyed to such persons as the Society shall appoint in trust for the use of the Society; this being done the legal title will again rest in three instead of one as is now the case.
We respectfully Tho Corwin. W. Dunlavy.
N. Sharp. V. C. Ohio

Eleazar to Seth Union Village Aug 17. 1831.

Beloved Brother Seth.

Your very important letter of May 30th has not been neglected, tho it would seem that the answer has been long delayed, and we are now a little straitened to know whether to write or postpone it some longer; but upon the whole we think that some information relative to the matters in question may be of importance in order to bring those matters to a proper issue. We consider the present an important crisis to the Chh in the West, and altho we have been so far blessed in our labors relating to the covenant matters & the reorganizing the Chh.—yet it remains to ratify, confirm & perpetuate the title & claim of this reorganized body to the consecrated inheritance. This labor rests on us who were first called, and claimed the first right; and should there prove to be any fail as to the requirements of the law, matters may not be so well supported on the mere ground of equity. According to your counsel, we unanimously set out to refer the subject to the best Law Character we knew of, and made choice of Chl Hammond of Cincinnati. Thither I went to have an Interview with him, but failed on account of his attention to court business. The subject was submitted to him in writing for consideration & Nathan repeatedly called upon him for an answer; but his attention was still otherwise employed. This was the state of case the first of last month when the Ministry set out on their visit to Kentucky, & the object then was to forward the information by mail, if so be in season, for the benefit of Believers in Kentucky. Accordingly we invited Corwin & Dunlavy of Lebanon to an investigation of the subject. On the 15th of July they waited on us for that purpose. In this interview the appropriate points in your letter were brought on the carpet & in part settled first that no statute law existed in this state relative to the point in question, that is common law? Is it because the deeds are not properly worded or because the Society is not incorporated?

made free to say one to another Go to let us make a captain. &c &c No. this seditious spirit is so old and his garments of plausibility & rent & tattered that it is very difficult for him to cover his secret parts from even the weakest Believer yet in time of political trouble this hoary headed demon can patch up his old breeches with philosophy, Logic & politics in such a manner that it is with some difficulty that some honest souls can discriminate whether he is for or for: Now as it is written out of thine own mouth will I judge thee" I shall close the subject with a quotation from the written confessions of the aforesaid Dr. B. — "I confess (says he) that in times past I have lacked confidence in this respect, and have many times fallen into this sense that the agents look too much upon them — that the wisdom which they received from above reached no farther than spiritual things that in respect to temporal things the natural wisdom of the members of the body ought to be consulted and observing every day some wrong in the temporal management, which I thought might be easily righted, I was, at first very free in offering my advice, but finding that no attention was paid to it, I was frequently under the necessity of asking myself "Is this he that was to come or look we for another?" But ever since I have been in this family I have acted in subjection to the gift of God as manifested thro my leading brethren for my protection & direction which was sometimes a matter of conviction & sometimes of doubt: for had it been altogether a matter of doubt, it might appear evident to any one that I never could have brought myself down to the feet of Bro B. as mere men, conscious as I am that in respect to mans in I am not inferior to either of them. But I said I to myself: By doing the will of God I may come to the knowledge whether they be of God &c. and it is but a few weeks since my faith in that respect has become an established principle or law written on my heart. — In a mutual exchange of sentiments we big Dr. have, I acknowledge scrutinized upon what we were pleased to call a claim to infallibility on the part of the Elders, and at such times we never failed to call up a sentiment of Locke (thus & so) but I feel myself able in the present tense to discriminate between the vessel & the treasure therein contained, & indeed I have confidence beyond this. for I believe that God will not suffer his gifts to remain in a vessel unfit for the masters use and it is a matter of satisfaction & consolation to me to be able fully to comprehend that the Elders' old man shall be shortened when he gets crooked and stand as liable to stripes as my old man. Finally, it has now become my faith in full that tho the man part of the agency may tend to error, yet the God-part stands as ready constantly to overrule and correct that tendency. I shall therefore, henceforth submit myself to the lead next to me as unto God and I feel fully reconciled so to do in full confidence that all will end well. — But I find the man part, and especially the Old man part of me is very liable to err.

† N. B Many of those wrongs mentioned above which I wished to rectify have since proved to be right, it was my own head that was in the wrong.

Now Beloved you see that my sheet is full. I have room only to say that Believers in these parts generally enjoy health & keeping — nothing uncommon in our atmosphere — You are ever remembered with the warmest affection

by your sincere friend and junior brother — — — — — Eleazar —

P.S. Beloved Br Elisha. I must intrude on this side of the sheet to apologize for blots and blurs & interlineations as I could not conveniently afford time to transcribe — besides I have, probably fallen quite short in answering your wishes on the main point. However as an excuse I will inform you that our Ministry are from home on a visit to Kentucky and that it is only under the auspices of the Eldership that I have written, we thinking that your letter ought to be answered in some way. Should it hereafter be thought proper to discuss more particularly the points you mention for the benefit of young Believers I shall be willing at a convenient time to contribute my mite. — The Elders desire their love to be included to your order so far as you may feel to communicate the same. David Spining first Elder of the young order sends his love also in like manner & wishes you to know that he has caught one of your stray sheep (N. Frost) & has him with his family located within the bounds of his fold: where he is doing well. &c — Carpimus viator quod plus dicam nescio. Farewell E. W.

[Ac. 1147]

Richard Mac Nemar Discussing Legal matters.

Union Village August 17. 1831.

Beloved Bro: Seth.

Your very important letter of May 30th has not been neglected tho' it would seem that the answer has been long delayed: and we are now a little shattered to know whether to write or postpone it some longer: but upon the whole we think that some information relative to the matters in question may be of importance in order to bring those matters to a proper issue. We consider the present a very important crisis to the Chh in the West, and altho we have, so far, been blessed in our labors relating to the covenant matters, & the reorganizing the Chh on new & better principles in some respects than heretofore; yet it remains, to ratify, confirm, & perpetuate the title & claim of this reorganized body to the consecrated inheritance. This labor rests on us who were first called and claimed the first right; & should there prove to be any fail as to the requirements of the law matters may not be so well supported on the mere ground of equity. According to your counsel, we timously set out to refer the subject to the best law Characters we knew of & made choice of Ch. Hammond of Cincinnati. Twice I went to have an interview with him but failed on account of his attention to court business. The subject was submitted to him in writing for consideration and Nathan repeatedly called upon him for an answer. but his attention was still otherwise employed. This was the state of case the first of last month, when the ministry set out on their visit to Kentucky. and the object then was to forward the information to them by mail, if obtained in season for the benefit of the Believers in Kentucky. Accordingly We invited Corwin & Dunlavy of Lebanon to an investigation of the subject and on the 15th of July they waited on us for that purpose. In this interview the appropriate points in your letter were brought on the carpet & impartially settled. To wit. that no statute law existed in this state relative to the points in question that in common law the deeds might be insufficient lacking the word heirs &c &c. several of the deeds were examined on the occasion particularly those which were executed by Elder Peter & Richard & Stephen both of which were pronounced good & sufficient, it being a maxim in the Constitution that whatever was legally executed in any one state should be so deemed in any other state: so by this inquiry we found the lost deed with. in reality was not lost only in Nathan's sense, it being the last deed executed by your deacons and sent by [illegible] the post October which was the last time that he came hither from N Lebanon in 1819. So far we profited by the said interview; but as to the steps proper to be taken to reinvest the entire trusteeship with a good & perpetual title, that matter was left for further consideration & has resulted, we conclude, in the United wisdom of Cr. D. & Hammond who have had an interview on the subject & have furnished a written answer which we transmit to you & it is as follow——

"Lebanon Aug 15. 1831.

Sir. We have examined the propositions submitted to us by you, and come to a conclusion satisfactory at least to ourselves. We understand the matters submitted to be embraced in the following questions. 1st Whether a deed made to three persons as Trustees of your Society and their successors conveys such an interest as to enable the survivor or survivors of the three to sell, transfer and control the property embraced in such deed? 2d Whether a title to officers of an unincorporated or voluntary association, for the use of such association can be made good after the death of the persons to whom the deed is made? 3d in what way the title may be reinvested in three trustees after it has devolved upon one, by the death abandonment or other means, of the others? Upon the first question there can be no doubt that a deed made to the persons representing a voluntary association, if it contain the common covenants and operative words of a good deed, conveys to such persons

an interest in the thing conveyed so as to enable the survivor to exercise all the rights & powers incident to the deed which belonged to three jointly. This being settled Sharp, in the case before us, in consequence of the death of Pease and the abandonment by Wallace of his trust can do any and every act with the property embraced in your deeds which could have been done by Pease, Wallace and Sharp were they all here and members of the society.

On the second question we are of opinion that the legal title to the land thus conveyed will expire with the lives of Pease, Wallace and Sharp, but it is equally certain that a court of equity would secure the possession of the real estate so conveyed to every member or all of the members of the society whilst one remained to whose use the estate is by all the deeds united. The deeds with warranty by the grantor against himself and heirs will always in equity be an insuperable bar to a resumption of the estate by the grantor or any one claiming under him. To effectuate a reinvestment of the title in three we can see no better plan than a conveyance by M. Sharp to some person in trust, to be reconveyed to such persons as the Society shall appoint in trust for the use of the Society; this being done, the legal title will again rest in three instead of one as is now the case. Yours respectfully. Thos Corwin Wm Dunlap.

Thus far there appears a coincidence between the views of your barristers and ours on the mode of reinvesting and perpetuating the title to real estate: But one inquiry, and I think a very important one remains untouched on either side. Admitting that a survivor of three retains the right and power of the three to convey any part of the real estate or the whole if requisite, in trust, to some trusty person to reinvest him & others with the legal & perpetual claim. Here then is a person or official character designated in the Fee Theory, but practically he has to be ascertained and the rights and reasons for the part he takes in the affair made also to appear in a court of equity as legal, just and consistent. You have not told us nor even hinted who this confidential person should be, whether a Chh member or a unbeliever, or whether a member of this branch of the church or of some other. In the interview with the two lawyers aforesaid I made the inquiry in part, which was answered very promptly "A Member of the Society." It now remains for what branch of the society, what character & finally what individual is to be charged with the weight of a personal & individual title & claim to the whole consecrated & united interest of the Chh. And by what maxim of law or rule of equity can he be considered as vested with individual right title & interest in the property that he can make a good & sufficient title to the premises to some other members of the Church who can show as little legal or equitable right in the property as himself to be plain, I have never liked sham work, nor need we ever resort to such measures if we will keep in the truth & be willing that the whole truth & nothing else should appear in our defence but I am jealous of the more cunning plans dictated by those professional men. It is their interest to get matters on ground of legal uncertainty: and heretofore our trustee has been led by their counsel into those kind of legal steps which neither of us approbate. If a conveyance from M. S. to some member or members of the Chh here were sufficient to vest those members with a good title, that has been done long ago. & Wm Sharp & Mary Wallace are now vested with legal authority to reconvey. These private personal transactions have a show of wisdom in the law. & no doubt of honesty in the agent. but get the whole interest based on those personal rights and we may adopt the old French motto "Defense ordinaire, defense extraordinaire, miracle en ces lieux". It ought to, and must appear that the individual or trusted is an authorised trustee, whence then did he receive his powers either to receive title or reconvey? If a chh member, it would lead to a development of the subject that might in the end clash with & totally overthrow our whole form of government. In the aforesaid council, I ventured to suggest an inquiry, whether on the face of the facts M. S. as surviving trustee could not with more propriety make & execute a legal surrender to the rightful authority that placed him in that office, & the reinvestment in the three be made & executed on primary & original principles? to which Corwin replied that it would be legal & proper, but attended with much difficulty, owing to

include in the conveyance, nominally, every member of the chh. Perceiving that his sense was fixed on the joint interest & copartnership plan, Nothing more was said, & so the matter rests. On the same occasion the subject of the bonds or bares was considered. I objected, and always had done, to those bares being in the form of a bond; & to this they assented, and it was rather agreed that a deed of quitclaim with proper covenants from the grantor & his heirs would be more proper, & might render the matter safe, seeing it was impracticable for the original grantor to make a new deed to convey to Sharp & Valentine & Johnson an interest his whole right to which he had made over to Jean. Wallace & Sharp. Trustees &c. To either of which it is not fit to resume the claim, or for the chh to consider him as having any claim or part of a claim remaining in him to be legally warranted & dependent to the present trusteeship, would in my humble opinion, be an error worse than the first, & I think much worse than a conditional agreement, that in case of such deed proving insufficient & the claim reverting to him & his heirs, that then, & in such case, a good & sufficient deed should be made without further consideration, but it seemed & still seems to me (medio tutissima est) that a quitclaim as aforesaid, if it never should be needed or did no good, it could do no harm. Permit me now, my liberal friend, if only for my own satisfaction, to request your candid & unequivocal views on this last & most important question. If in case of an apparent failure in the primary trusteeship and a single survivor remains, competent to close in a lawful manner the whole business of the joint trust, and prepare for the resuscitation of the original powers, as stated in Part IV. of Con. Is the original right to revert, by surrender, to that source of authority from whence it was derived, & has this survivor any right by covenant or otherwise to vest an independent claim in any person whatever & to empower such person (not to reinvest) but to transfer to himself & two others, said to be chosen by the society and all singular the powers vested in & duties incumbent on the former jointly & absolutely & ordained by the Ministry. I would indeed be glad to have your views on the question, but as I have dipped so far into the matter, I must go a little further. I refer you to a consideration of the facts stated in the transfer, or deed executed in 1819, by Dr. Rich. D. Stephen, as you say segment of have a copy of that deed on record & unless you can produce or prove the existence of a subsequent deed that deed will have to stand & be supported. Then according to those facts acknowledged on all hands, the one consecrated & united interest originated from the Mother Church. Your Deacons appear in front of the procession, they furnish money to purchase tract after tract for a society & Chh of the same order. they recognize the order of the chh in appointing (by a form of Deacon) agency to this country to superintend all matters spiritual & temporal. Christ in the gift of trusteeship appears Peter Pease a member of the chh there, & to him & others (not chosen by all the people) your trustees transfer in a limited sense the legal right to the premises. Limited, how? expressly "during their continuance in said office" Did they by any order of the chh transmit or transfer to these agents authority to chuse other agents? or not. What then is the extent of their power & agency? we grant, while in office, it is adequate to any business that the primary authority may direct, but in closing their accounts & winding up their concern their greatest power & most honorable transaction is to surrender & let the gift return to him that gave it. Then if these few hints merit a serious attention they will naturally suggest the idea of some remaining concern with your trustees in this business of reorganizing, under the present Constitution & I shall certainly be unwilling to encourage any such conveying & reconveying as stated above until I know that you have divested yourselves of the whole concern, & determined to take counsel in that deliberative of Union & Love & on the heavenly foundation there laid at the expense of much of your hard earnings. But I should not think it strange (tho some might) if the lord of those servants after so long a period should come & call for a reckoning — & make a further assignment & appropriation of the property to the faithful & cast the unjust steward & his reprobate brood into outer darkness, where they may weep & wail & gnash their teeth instead of entering suit for a 3d of 4th interest. Neither would I be surprised if New Lebanon should be chosen as the ground for settling & adjusting those matters. I shall offer but one reason for hinting those ideas. Namely that I am persuaded that those titles ought to be so limited, that in case of a serious struggle an appeal could be readily had to the federal court whose business it is to settle matters between different states.

Rec'd August 31st 1831

Eleazer to Betsey W. on law points, convenient time
Aug. 1831

Eleazer, Nov. 8th 1831.

Dear Sister,

Mrs. Lebanon

Columbia County N.Y.

New Lebanon P.O.

[illegible]

[illegible]

[illegible]

From Richard Mac Nemar.

Union Village Jan.y 7th 1832.

Beloved Br. Isaac. (No)

After so long a time, it is felt necessary & proper to answer your very obliging letter of the 21st of Sept last. The reason of delaying it so long seems to have been to afford sufficient time for deliberation, as probably the present will close our correspondence on that particular subject. In the first place we would inform you that yours letter was very thankfully received, and soon after its reception introduced a general council of Ministry Elders & Trustees. including Elder Ithachar; in which counsel, the general remarks & special propositions held forth in your letter were seriously & duly considered, and our deliberations resulted in a clear conviction that nothing further could be done at this time in point of conveying & reconveying without incroaching on certain transactions of importance that heretofore had not been properly considered. When matters were properly recollected, it was found that two years ago, in reorganizing our Trusteeship Lewis Valentine and Daniel Boyd made regular transfers to Matthew Henry, Valentine & Thamar Johnson (the present entire trusteeship) of all the lands of which they held the fee, including specifically every thing mentioned or referred to in the transfers of Richd. & Stephen & Elder Peter. It also appeared that those extensive transfers of Lewis & Dan.l were duly recorded in the clerks office in Lebanon, which put it out of the question for us to attempt to cancel or rescind the authority & good faith on which these transfers were predicated. We therefore concluded that the chain of title had been brought along as safely, & was now as substantially settled as the nature of the case would admit, and was more to be depended on than any thing that could now be got up by persons learned in the law. It was however judged prudent to omit recording those two transfers from the East, as we can realize no benefit from doing it, nor danger in omitting it, & feel no anxiety to get the whole burden of responsibility on the shoulders of our trustees.

As for consulting the whole community and getting their approbation to any of those official transactions we have not thought it prudent to trouble the church as a body with any thing that could be construed as a difficulty or a weakness: these matters have been carefully kept among the leading part, where a mutual understanding can be preserved, and whatever apprehensions may be excited by apostates we are happy in being able to combat them with the confidence of all matters being safe & duly adjusted in conformity to the laws of the land. At the same time to watch with becoming solicitude that the enemy get no advantage thro our neglects.

As for the Deed executed by Samuel Sering, it can be only a copy that you speak of: the original was duly executed & recorded & is on file with the rest. and if you did not know of Samuels decease this will inform you that he departed this life in Sep. 1823.

Now Beloved Brother we hope you will not consider your labor lost in affording us such ample aid in solving difficulties which in the issue proved not to be real. you have given us many useful & edifying remarks on the subject in general which may contribute much to a mutual understanding & an increase of good union, on which all our special rights and distinguishing privileges are based. And we think it not foreign from our late & present labors in renewing the covenant to revive & reestablish those fundamental principles so nearly connected with our peace & prosperity. Among our records and publications of past date we find the following statement in relation to this society "The church lands which form the foundation of the temporal interest were principally purchased by the mission from New Lebanon, and

the title secured in the line of Trusteeship, appropriating the premises to the sole use & benefit of the Chh. forever. We consider this consecrated interest as one throughout every branch of the community, the whole Society being constituted one spiritual family, each of the branches has the possession and management of their part of the consecratid interest according to their local situations" If we understand your views, this statement made in the year 1818, will not be considered very remote from the fact. Accordingly among understanding Believers it is a matter of indifference whether the fee of those consecrated lands remain vested in the Chh there or be set over & transmitted to the several branches. As long as we acknowledge the spiritual order which God has established; that the rights of soil should be based on the same foundation with all other gospel rights is by no means inconsistent. Nevertheless for prudential reasons both in relation to the world & weak Believers we entirely acquiesce in the custom of making transfers & expressly giving the trustees of every society the legal control & management of the interest under the limitted authority expressed in the covenant; that the interest so held in trust shall not be liable for any contract not authorised by the leading authority of the society.

Then dearly beloved; seeing the primary gift of parental authority is settled to be & remains at the centre of union, from which the gospel has emanated to the west, and according to which all matters have been regulated & adjusted here both spiritual & temporal, even to the last act of transferring to our trustees all necessary right & authority in the care, protection & management of the temporal interest, continuing, at the same time, a substantial Ministry to manage the help of affairs; You may well expostulate with us in the language of the Prophet "What could I have done for my vineyard that I have not done?" So with our united thanks for all your kindness care & attention, and our prayers for a continuance of the same, we indulge the pleasing hope that this little vineyard will continue to be purged from briers & thorns, & bring forth herbs meet for him by whom it is dressed. Thus far our answer may be considered official, having the usual sanction of ministerial approbation. But a heavy bill remains to be liquidated, by your individual correspondent: the immense treasure of love that came couch'd under the smile of brother Rufus cannot be settled with coin of inferior quality, therefore under the smile of Elder Solomon you will please to accept & dispose of the best love of our ministry & Sebastian Jacobs Eleazar

We must now say something about the times & seasons.— The crops here have been very bountiful the last season provision of course is cheap & plenty— We have not at any time had so great a crop of corn, but the winter so far has demanded a heavy toll. We do not think there has ever been quite so cold a winter since the country was first settled since about the first of December the ground has been covered with snow and a great part of the time the mercury stood from Zero to ten or twelve degrees below.

About the middle of December a fellow came along by the name of Epidemic or Influenza tho, being a stranger we are at some loss to know his proper name, however he stopped first at the office & mounted Nathan got him by the throat & down'd him, & jamed his head & breast prodigiously & with all the assistance that could be given to get him off, it was several weeks before his malignant grip was entirely broken. But he did not stop there he seized all that came in his reach Minister Elder or member, brother or sister, & is yet knocking about trying to kill but as yet no lives are lost, tho' but few have escaped his clutches— The same fellow it is said is taking a general scope through the country, & mortality attends his footsteps in many places.

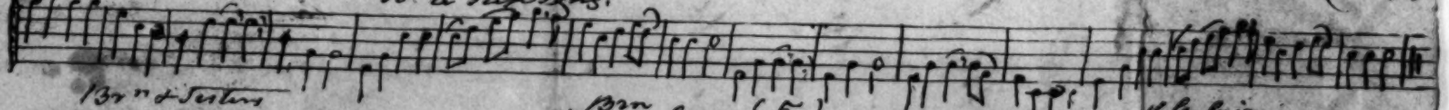
I spent Christmas with Elder Isaac at Watervliet & on the wednesday following left him &

Epidemia in close combat, since we have heard that the good Elder gained the battle. The same malady was operating rather lightly among the people. Last thursday a sensible change has taken place in the atmosphere attended with rain & a general thaw, & so continues. Our new year commenced with a snowy day, but so great a multitude of people, never before seen in our meeting house, the street & yards were covered with sleys, sleds & jumpers & the house was so crouded with men & women that the Believers occupied only the seats round the wall, so much ing was all that the poor gazing multitude had for their entertainment.

About the beginning of cold weather some knocking commenced at Elder David's door and altho the house was pretty well filled, the door was opened and admittance granted until they have gathered about 20 old and young souls of whom bid fair to make Believers. — I In relation to Elder David's M. S. which you appear to esteem so highly and think it ought not to be lost, notwithstanding the very generous proposals you have made to take the M.S. and incorporate the exposition with it, thereby improve the whole. If it is thought best to have it go thro the press, we think it much the most reasonable & right for us to take the burden of executing it, on ourselves, which we have in contemplation to do when we get prepared for it which we do not expect will be before Spring or summer. And if we should incorporate the Exposition with ours we shall think it will be in perfect accordance with precious liberties given from the East.

I would now drop my pen, but for an obligation that I feel toward the Poets & sweet singers of Israel. In gratitude for their bounty, I must offer something, and our Waterville Christmas hymns uppermost in my mind, I would direct it to individuals, but my respects are undivided at all that respect Elder Issachar may include him in the gift you will perceive that it is responsive & was so exhibited before a very crouded assembly of spectators after a public address on the text (Isaiah 6)

To a slow time.



Br^n & Sisters

Hail the memorable morn
When the voice was heard in heaven
Unto us a child is born
Unto us a Son is given
Now the sceptre he shall sway
Reign on earth the Prince of peace &
heaven & earth may pass away.
But his pure kingdom shall increase

(2)

Br^rs Where did this new birth take place?
Was he the offspring of the Jews! or
Was it from the fallen race
The angels got the joyful news
Sis. Nay he was Gods only Son
And his parents did declare
That the time was fully come
To introduce their royal heir

(3)

Br. Was the humbling then complete or
When did Christ his reign begin?
And without an helper meet
Could he make an end of sin?
Sis- Half the Savior then was own'd
This was all the world could bear,
Still the whole creation groan'd
Waiting for the second heir.

(4)

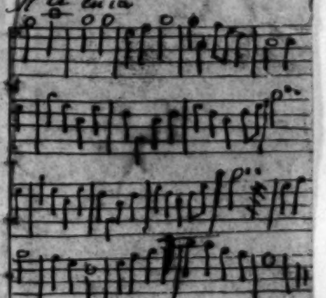
Br. True for many hundred years
All creation veil'd in pain
Pouring out their cries & tears
" O that Christ would come again!"
Sis- Well, from this we plainly see
That the whole were jointly bound &
Till the woman was set free
Groaning was the common sound.

(5)

Br^n well, Can you confidently state
Who was God's peculiar one
Whom he did predestinate
To bear the image of his Son
Sis- Sure it could not be a man
None with Jesus could compare.
Br- Was it yours good Mother Ann?
Sis- Yea it was we do declare.

(6)

sis- She has form'd the union band
That we are no longer two
On the level now we stand
And are just as free as you.
Br. Can you say beyond a doubt
That salvation you have found?
sis- If salvation you will shout
We shall echo back the sound.
Br- Shall we shout or shall we laugh?
surely we may feel releas'd
When our lovely other half
Is deliver'd from the beast.
sis- you may shout or you may shake
you may skip or you may play
We are sav'd there's no mistake
For it is the woman's day.
All- Then our voices we'll unite
Celebrate the gospel plan
Walking in the mutual light of
Jesus Christ & Mother Ann.
Let the old creation groan
While in Satan's dark employ
Mother's children God will own
They can shout with heavenly joy.
Al-le-lu-ia, for the Lord God om
nipotent reigneth. let us be glad

Al le lu ia

let us be glad let us be glad & rejoice & give honor to him for the marriage of the Lamb is come

This is the close of Eld. Issachars first anthems. rather coolly received.

crop of corn.

In the first order we gathered & cribbed about ten thousand bushels exclusive of all that had been fed out or fallen among several hundred hogs & otherwise used which was not a triffle.

Eldress Rachel has been very ill of the Epidemic for several weeks but is quite recovered. Elder Issachar has a touch but is in middling health. so all present we have nothing very helpful to relate. Eld Issachar

Lebanon
Jan 11th

Sally Y. Wells

25

New-Lebanon

Columbia County,

State of New York

New Lebanon post office.

Rec'd January 23d.

1832.

Single

From Richard MacNemar — Waterloo Ohio April 6. 1832.

Bro Joseph. (45)

Since our last communication of Jan'y. 7th we have heard nothing from you on the subject which was then lastly under consideration to wit, the printing or reprinting The Exposition, we then stated that if it was thought best to execute this job, it would be the most reasonable for us to bear the burden, which we expected to do when we got prepared for it, which we did not expect would be before spring or summer. Accordingly we have been making the necessary arrangements and expect, (nothing obstructing) to be ready eer long to commence the work, by means of a small (but competent) establishment at this retired place; on last Tuesday the Ministry, after spending nearly a week here, returned home, just before they started, Elder Solomon suggested the idea of my writing to you immediately on this subject, in order that you might seasonably forward any remarks you may have to make. The labor, I suppose will principally devolve on me to effect the proposed amalgamation & I consider it no very easy job to make of twain one new pamphlet. To incorporate them entire might be superfluous & rather unnatural and as yours claims the preeminence having been first formed, would it not be sufficient to select & interpolate from the said M.S. such parts & paragraphs as are not substantially in yours & thus enlarge it about another fifth? Would you not think that 12 pages more of choice matter would render the pamphlet sufficiently large? and what number of copies would you suppose sufficient? And would you wish to make any additions or alterations yourself in the Exposition? I wish you to be liberal in your remarks.

Yesterday I rec'd. a letter from Elder Benjamin, from which I extract the following items —

"On the all important subject of our publick writings — it is a great consolation and a source of much satisfaction to me that our judgment [including Br Seth] our minds and feelings always terminate in the same most agreeable point of good union and good understanding. A few very short remarks must here suffice, as nothing will so well answer the purpose as being "face to face". The N.R. is well worth revising and preserving — The pamphlet on War is valuable, but to make it invaluable as it should be numerical tables of the slain in each war & a recapitulation with pathetic & suitable remarks are wanted. About the Testimony, M-Chh. &c. I hope I shall be enabled to to speak with freedom, whenever circumstances permit me to do so. To Br Seth [tho' often requested] I have not yet sent a single note on any of these subjects, except some notes on a few chapters of the Manifesto the original of which I sent to you by Elder Solomon. &c &c" In this said letter nothing is announced relating to the S.U. society but usual health & sleeping, Except that Elder B's health is rather delicate. A letter rec'd from Br Ashbel last Tuesday states "The people are enjoying usual peace throughout the body. Nothing of importance has transpired since your last visit, except the burning of the flaxbarn* of which you have been informed, and as the Wallaces were judged matters have been in progress to ferret them out: and this day old John and his son James are taken into custody, Samuel having given them leg bail for security. He was seen on sunday morning not far from Cincinnati shoving hard for the south, but we hear that an officer is in pursuit, whether he will overtake him or not we cannot tell. The trustees have subpoenea'd all the turn offs and several others to the amount of 18 or 20 and we expect there will be hard swearing among hands: It is now late — the brethren have not returned from town — but likely you will hear the issue in a few days."}

* This conflagration was artfully and most maliciously contrived to consume the whole centre part of the village, and but for a sudden change in the direction of the wind no human power could have prevented it. It took plan about 7 o'clock on Sabbath evening.

the wind violently blowing from the S.W. a vast quantity of swingle tow & other dry litter in & around the barn. so that the flame almost surpassed imagination The light was seen at Hamilton, Reading & other places 17 or 18 miles distant from Lebanon they could see to pick up pens in the street A large concourse of citizens from all quarters collected and witnessed the astonishing & invisible agency that turned the wind to the south East & sent the flaming tow across the garden & grass lot between the centre & south to the distance of half a mile, Much excellent machenery & other property was destroyed but the loss was counted nothing to what it might have been. and the public sympathy interest & indignation against that reprobate spirit serves much to conciliate the feelings of the society. But I must check my pen, and leave it to the proper gift to inform you of those things which relate to the state of matters pro & con— as I have shifted about and about till I have gotten a temporary retreat in this sequestered spot where I hope I shall have time to swallow my spittle: i.e. to review and digest in some order the interesting scenes which I have witnessed since the opening of the gospel in this country.

For upwards of a year past I have been collecting and examining records relating to the several societies out of which I believe many things might be collected quite satisfying to Believers & not injurious to the world if they should happen to fall into their hands, The little book of Testimonies is, in my opinion, an example of that kind of matter which is calculated to preserve the true spirit of the gospel, & to become still more simple & enlarged on the subject of faith & experience attested by exercised & spiritual minded Believer would not be repugnant to my feelings however mortifying to the high literary, & polite sense of the present age.

Please to inform me what Carson is about. whether he remains with you & how his embarkation from the manifesto are likely to terminate.

(Elder Issachar who is present and in usual health sends his kindest & best love to the Ministry Elders, Deacons, Brethren & Sisters as far as you may feel to communicate the same. and having in his last letter to the Ministry made a mortifying blunder, he wishes now to correct it & be released from the mortification which it has cost him. that is instead of saying that the mercury was 13 degrees below the ball he should have said below 0. which he then knew well enough to be the proper form of expression; & if they will admit that it was neither through pride nor ignorance that the mistake was made, he is willing that they should impute it to a fit of down right nonsense.)

We had a piece put into the Dayton Journal on the subject of musterfines. some weeks ago, and sent one of the papers to Elder Calvin W. & another to W. Deming. I should like to know whether they were received. on that subject we have got off clear this year here and also at the village.

Hoping to hear from you as soon as circumstances will admit, I shall close by requesting you to give my best love, as aforesaid, to all who remember & wish to hear from— Eleazar.

P. S. I would have stated something more intelligible about "the unjust steward & his reprobate hood" but having no commandment of the Lord, I wish not to intrude upon the regular medium of correspondence through which you will no doubt receive all necessary & proper information. E. W.

Rec'd Apl 16.
1832
from Eleazer

DAYTON
APR
8
J

25

Seth Y. Wells.

New Lebanon,

Columbia county, State of N.Y.

New Lebanon P.O.

(43) Ohio
Waterford Monday 2d July 1832.
Belmont 6th 5th
(From R. McNemar)

On last Friday evening we finished printing the Exposition, and Saturday morning the Ministry and printers mounted their carriage & returned home, leaving me to divide the spoil. I have selected your sheets and will proceed without delay to prep, cut, fold, stitch, cover & trim, provided I can get suitable paper for covers; otherwise we may leave them for you to finish. I understood by Elder S. that he had written to you concerning the mode of conveyance, accordingly I am to prepare, & put them up safely in a suitable box, & Nathan is to inscribe, & forward them to Cincinnati &c &c. When they may arrive at Albany, I must leave you to conjecture. I hope in 2 or 3 weeks they will be on the way.

I have stitched half a dozen to send by mail, supposing that you will not begrudge the postage to get a few drops before the showers, not, forsooth, that you need be very thirsty for the waters of the west; but your little cloud, having gone the rounds, & collected (the contents) quantity of vapor, no doubt you will want to taste it, & to know whether it is bottled or wasted by the increase. As for the amalgamation, I need only say, that it was a pretty difficult job: but having, from Elder D. liberties to abridge, alter & similar to what you granted, I ventured on pruning & grafting until it came out what it is, only a little more than half the matter contained in both. This preparatory work included every difficulty that attended the job: We had every thing under our own control, & all the materials quite satisfactory, balls excepted. These were made of quite poor skins and show their poverty on the work. I have as yet discovered no important errata. On page 5, 2d ¶ was extracted by the ball, at a certain stage of the work, which made confusion in most of the copies. This I have remedied by hand, as well as I could. Also in page 19. an ¶ is miping, perhaps from the same cause.

By Elder D.'s instructions we drove out whole pages of the M.S. and rid it off so rapidly, particularly thro those parts that you had sufficiently explained, that we became lacking for matter to fill the 3d form, by this circumstance, the Form of the covenant came on the carpet. I first offered Elder Benjamin's "General Rules of the United Society, and summary articles of mutual agreement and release" This instrument I esteemed highly, & so did the council: but its being rather too lengthy to be got in, it was finally agreed to stick in this Form, for the lame knicks to pick the bones of. Thus the last thing of covenant kind drafted in the course of the late labors, being written at

this place and dated June 11th 1830. It was Elder S.'s choice to omit localities & have it pass for a mere form, to be used any where or on any occasion — without any alteration. Our little compositor is to be credited with filling the 35th page: and after taking a proof or two on a kind of certificate containing the names of a number of the agents it was agreed to distribute at large that subject, & close with Brethett & the Preacher (not Solomon nay! nay, any thing but Solomon about that shot. — So for the purpose of authenticity and responsibility, the Authors and Editors are repectively exhibited, as parents & dry nurses.

[x x Two o'clock — I am now returned from the funeral of Sarah Harrison (alias Jackson) a lovely young sister who died of a lingering consumption. There remains no case of sickness in the society. At Union Village they are in common health; the last death, there, was that of Molly Rollins.]

The Ministry on this east soon here desired that I would inclose their best love, in my letter, you will please to dispose of it in whatever manner, & to whatever extent you may feel; at the same time including Elder Isachar's &c. &c.

It is just the beginning of harvest, crops appear middling good, altho there has been little or no rain for several weeks at U.V. there has been none to lay the dust since the first of June

I shall expect to hear from you by letter whenever you may think it proper to write, particularly to know the destiny of the Expositor as his route will be extensive & perhaps a little precarious. Besides we shall want to know, whether he has got so corrupted by his journey to the west that his letters are to come back or die till confession & purification entitle him to readmittance into your fellowship. — At any rate I desire when you write, that you will be free in pointing out lacks & impropriaties, — This we expect if nothing more.

On the subject of the distribution of Parental estates we took up our crop & said nothing in addition to what had been said, tho strongly urged to inculcate on some of the particular points. I think the subject is treated far enough at present.

One thing you mention'd in your letter which I am at a loss to understand, Namely my collecting material for perpetuating the remembrance of the interesting scenes which attended the opening of the gospel in the western states. What I may have suggested on that subject I have entirely forgotten having no copy of my last letter. I think however that you have taken me up rather hastily, if you suppose that I have undertaken such a task, on easier terms than you collect those materials you speak of, I have not been regularly set at any such business, nevertheless I have often expressed a wish that such a gift could be got hold of, and some are of the same mind, but we lag along in a perfect calm, no official buzze from any quarter, and not a scratch of a pen from any of the aged, similar to what you collected, & I nearly despaired ever obtaining it (here I must except Elder Issachar & a few more at Watervliet.) But if anything like a general history of interesting facts, enlivened with scraps of experience & faith were called for. I have, Journal plenty to give a pretty thorough detail, which possibly I may have at my disposal, besides I have carefully kept copies of most of our publications from the Apology (mentioned in the K.R.) on to the present date. But the fields are now white for harvesting, it is no time to dive into literary matters. My love — my every best love be with you all — Farewell — From Eleazar.

* Materials quite satisfactory. tibi solus. }

Br Seth will doubtless say. Why did you use so much Matter belonging to the same fount? I see my mistake. This was by no means satisfactory — I had much rather used either Burgois, munion or brevier. but I had to be sparing; in procuring the type as the means were limited, to our own little circumstances, in all points as far as to the paper. this was procured by the trustie, and at a pretty high rate being $5 pr ream in Cincinnati.

We printed 1000 copies on this best quality of medium & 250 on the broken quires of the royal left from the testimony. you may perceive a leaf of this in the Elmsley's pamphlet p. 5.

DAYTON O.
JUL 4

Rec'd July 13th 1830

25

Seth Y. Wells,
New-Lebanon
Columbia county
State of New-York
New-Lebanon P.O.

[Ac 1147]

From R. Mac Namar

Ohio
Waterviet July 17th 1832.

Beloved Br Seth.

A letter, written by Elder Solomon's instructions was put into the post office at Dayton the 2d or 3d Instant, according to which you will be expecting the books by the way of New Orleans &c. but I am now authorised to inform you that they are not to be sent by that route, but by the way of Cleveland, Buffalo &c. to the care of Friend Humphreys, merch.t in Albany, and directed to Stephen Munson.

Last saturday week Br Robt. went on busimp to the village & I sent by him a sample of the pamphlet covered, labelled and trimmed. On Br. R.s return, Elder Solomon wrote to me that the above line of conveyance was agreed upon by himself & Nathan, as the most cheap & expeditious, & left it with me to box them and deliver them to the com.n Merchts Dayton. In his letter he intimated that the pamphet and its cover was pretty well executed there. One thing only he mentioned as objectionable in his view; that is the notice, on the inside of the cover, of the various books published by Believers; he thought this notice might be construed as a pledge to the public that we would keep those books for sale on all the societies, & thereby involve ourselves in an obligation which we could not fulfil. I was sorry that I had left room for any such inference, as nothing of the kind was intended. I simply meant this note as explative of the idea expressed by yourself & E. D. in your outset that "considerable — a much had been published &c. To justify this statement, & answer the enquiries that might arise on the subject I dropped this note; and also, as an acknowledgement of those larger works as being approved of & useful to mankind, & as being yet extant. However, should this notice or any thing else pertaining to the cover be unacceptable, it need only give you the trouble of smutching them as I suggested in my letter.

I could have wished for better paper, & would have preferred some other color, but not a sheet could I get in Dayton but this kind of flimsy blue. Do with it, therefore, as seemeth good unto thee. After I got Elder Solomon's remark I altered one word in the aforesaid notice, i.e. found for has. Nevertheless, these books can be had in the several societies, if not in each of them. We have thousands of the Testimonies, & some of the others, & I expect you can yet furnish some Millennials & they have a pretty good lot of Manifestos yet at Pleasant Hill.

I had thoughts of giving you, about this time some general account of my labors and pursuits since my return from the East. and altho I feel under no embarrassments as to liberty, I cannot at present, bring my feelings to bear on that point, as probably nothing of the kind is expected or even wished for, and I feel cautious of grasping at any privilege there that would indicate that I set any special claim to your notice or jurisdiction, one side of our common order. Yet from the nature of those covenant labors & the correspondence we have had, I have almost imperceptably contracted a feeling to open & detail matters & things to you, relating to my experience & views, with as much, (if not a little more) freedom, as I do at home, especially as I conceive that less mortification would result from a foreign gift than one that is set to check my excentric flights of fancy. Moreover I am getting considerably advanced in years, & begin to conclude that I have not much further to go, and that it may be about time for me to commence a retrospect of my past journey, & examine what may remain unfinished relating to past duties & labors, & whether any or what duty may be required of me as a witness of, and an actual agent in, the important scenes that have been transacting west of the Alleghany mountains, since the year 1790: at which period I left my kindred and my father's house & became a stranger in this western hemisphere: What I have seen & heard & felt & handled for these last 42 years of my life has been for some time past, & daily more, the subject matter of my thoughts, & has any object future, especially since my last return from the East. My feelings have taken this unexpected turn, and another genius seems to hold the helm of my

sensations & wishes, & to turn the current of my contemplation toward that cloud of witnesses whose testimonies you so liberally recorded. I am no otherwise directed that course than by impulse, the gift to hold me to the works seems to be unabating, and as long as I can be of any use as an active help to the ministry, my service is & will be most cheerfully & cordially bestowed, however different it may be to govern my course.

The circumstance of my long visits in the several societies; regulating their journals & Church records has furnished me with abundant matter of historical facts independent of any such personal & explicit testimonies as you collected, which has led me to think whether any such publication as yours will ever be expected from the West. & I have nearly come to a conclusion that such a thing will never be; nor is it perhaps of any great importance that it should: & merely to embrace the events and important occurrences of our day may be all that posterity may require, leaving the foundation to stand on its own bottom. — From your history it would seem that the opening of the gospel in the west was the grand object contemplated in the days of Mother Ann, as an object of special importance, & next in the succession of events to the great work then on the wheels. You have recorded and authenticated the prophecies, — the fulfilment in general terms has been made manifest, but in what form, or manner those events are to be finally put on record, I have yet to learn. What materials may have been transmitted to you from the different Ministry & societies, or by those laborers who have returned from this country, I cannot conjecture: and those who yet remain particularly Elder B. may still be collecting matter of great importance to the coming age. But how those matters are to be disposed of, I consider, still, a pending question; whether we are to retain them in an undigested state like we gent the stage, or whether there will be a gift for a judicious selection & collation of those several records & documents that now exist, by those who have been witnesses of the facts, ---- The only thing now presented here for the press, is a manuscript about the size or not quite so large as that of Elder David R. about enough for 3 sheets. The title of it is The Life & Experience of Issachar Bates, written by himself. To my own part I consider it a well written affair, & worthy of all acceptation. Perhaps I feel some partiality towards it, as I was one among others who requested him to write it. Among my manuscripts I have the character, life & labors of Father David, & Mother Ruth — that of F. D. is quite copious & I think in substance, both would be well accepted, & in many respects very useful to Believers & not prejudicial to the world, should it fall into their hands.

I have frequently thought that some such matter might solicit publication some day which was one inducement to lay out what spending money I had in the east (at least the remains of it, after journeying to and fro as I did) for the materials of a small printing office. Under these impressions, (having conferred with the several ministries on the subject) soon after my return from KY I gave 20 dollars for 120 W. of half printed long primmer for the purpose of improving in the art of composing &c. These I used occasionally in that way while I remained at the village, without any other press work, except an old paint stone, a wooden chase & a handspike. Brother Matthew furnished the first job, which was to record all the deceases up to the then present date — James Smith got me to print an abridgment of Kirkham's grammar for the boys to learn by memory. Various little hyms printed under the hope of an experiment of records, A little detail was begun & carried along so as to join the little record of deceases and there it terminated when the gift came to move to Watervliet.

I have preserved some specimens of the lever aparatus which sufficiently show the progress a few of which I have stuck into the box, for the amusement of my never-to-be-forgotten friends who labored with us in this country, which you will please to distribute among them or otherwise dispose of as wisdom may direct. other waste sheets lining the box (after viewing them as the first sample of our print & proof royal press) will answer to wipe your razor on, or any thing else that you choose only preserve the simple & guarded communications from dowy mucking.

Elder Issachar wishes to apologize for his neglect of writing to you, which he has thought much of doing and that is all, he sends his best love accompanied with some poetry devoted to Isaac, and he wishes it seems to be a law of nature that children should be gathered to the fathers.

you to accept of his hearty thanks for the pamphlet you sent him on War & Peace. He is in as good health as common, and as industrious as ever, in whatever his hand findeth to do. The sisters too must needs stick in something, perhaps their tickets will explain. I will now come to a close and terminate with what remains about the box. I think if I counted right I have put in 500. The contents have been for some time under press to bring them to the level. As soon as I finish this letter we will nail it up, & tomorrow we calculate on putting the one into the post office & the other into the care of Swain & Demarest Commission Merchts who will have it sent in a waggon to Columbus, thence by the canal to Cleveland &c. &c. I need only now repeat the well-known fact that I do love you; and all the household of faith so let everlasting love — and the comfortable communion of Mother's good spirit, rest, remain & abide with us, in us & among, & all Mother's children now & Ever Amen. Eleazar.

P.S. The name of Friend Humphreys was given me by Wardlaw a Merch^t in Dayton & a distant relation of H. he recommended his friend as a trusty, & honorable man, tho only a leather Merchant.

Our Newspapers are exchanging their political debates for the general contest between the dissipated inhabitants of the earth & the Cholera Morbus. fresh accounts of the progress of this alarming disease are weekly arounding upon us, New york it is said has become a theatre of action Philadelphia &c. and the latest accounts inform us that it has taken a serious start in Cleveland. Something from your pen on this subject would be very acceptable.

The reputed Elder Archibald here yesterday but he has not yet arrived. we heard from him & his people within a week, that they are well & doing well. No late accounts from Kentucky. El[illegible]

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19.20

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ALBANY
JUL 31
1832

25

Rec'd July 31st 1832

Seth Y. Wells,

New-Lebanon,

Columbia county. New-York

New Lebanon P. O.

single }

Rec'd by me on my return from
Sodus July 31st 1832 S. Y. W.

[Ac. 1147]

New Lebanon Dec 25th 1832.

(44) (From Garrett Lawrence)

Beloved Brother Seth;

Agreeable to request, I take the present time to write a few lines to you; and I was just on the verge of saying that I had not much of importance to write; but I fortunately received a ray of light, by which I discovered that such a sentiment could only spring from that old foe to exertion, who by way of emminence has often been called Old Lazy Lawrence; and that the real truth of the case is, that there are many things about which you will be pleased to hear.

First in the order of time after your departure. On the 23d of November there was a donation of five loads of provisions, sent to Hudson from this society, for the relief of the sufferers on the Cape De Kerd Islands. Two loads were also sent out at the same time by the Brethren at Hancock, all of which was thankfully received by the agents at Hudson.

December 5th our school commenced for the winter, numbering 45 boys, & it has progressed quite prosperously thus far. We have gathered into this order three boys, Halstead & Stephen Baker and Arthur Hammond — all fat chubby urchins, intended for heirs to our estate, when made fit for adoption.

Dec 10th. our two Brethren — John Dean & Charles Crosman returned from the west; having been absent over seven weeks. They had common prosperity; & report that the Believers at Sodus were prospering & in health when they left there.

Dec 13th, We kept as a day of thanksgiving, according to the request of the Governor of this State. And tho' our labours were materially different from that of the generality of mankind, yet I doubt not they were much more profitable. And although the day was selected by the small light of the Governor,

yet

yet with us there was a great light into which the honest hearted were admitted on that eventful day.

Dec 21st. Freegift Wells came here from Watervliet, bringing intelligence of health and prosperity there. Freegift bought the Ministry a present of a new sleigh.

Dec 24th. Our beloved Ministry leave here for Watervliet: Freegift goes with them. It is expected that they will be absent some time.

And as to many other transactions of an outward nature, too numerous to mention here; and how the snow fell 18 inches deep on the 18th inst, and still lays undisturbed by wind, (a rare phenomenon for this country) &c &c behold are they not written on our memories, thence to be verbally conveyed to you, with many a smile, when you get home again.

Thus far my information has only extended to external things and the way marks are easily placed on paper; but to speak of the internal movements & opperations of the divine spirit, which have been and still are manifested here, it is more difficult, & in this I must come short of the reality. Since your departure we have had many, very many precious gifts, through our beloved Ministry & Elders, & a purifying work has been progressing in Zion. In reviewing the many good counsels & precious gifts that have been administered to us, & the good meetings we have had, & still continue to have, we should be induced to feel a sympathy for you our absent Brother, were it not that we consider that you are only in another part of the same vineyard of Christ. Where the same purifying work is going on — where in the proper season the straggling vines are pruned off — & the same gospel fire consumes the scrolls — where the yearly sacrifice ceaseth not — and where also there is a wilderness into which to send the scape goat by the hand of a suitable man. We also conclude that you are surrounded by kind & loving gospel friends, who are more than glad to see you, and that with them you are feasting on heavenly things, and being one of the willing and obedient, are enjoying the good of the land. But what am I writing about? I set out to give you some information of affairs here, and lo! I am peeping over the Green Mountains, trying to

spy out your liberties at Canterbury.

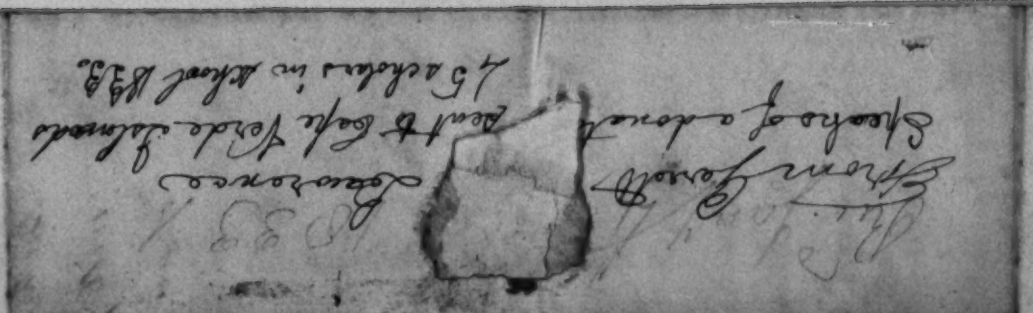
It is a general time of death here, & there has been no deaths nor serious sickness ~~since~~ among believers here since you left.

Our good Ministry wished me to convey their kind & best love to you in this letter. Also the Elders, Deacons, Brethren & Sisters in the church send their united love to thee, desiring you to extend all the above mentioned love to the beloved Ministry, good Elders & Deacons & kind Brethren & Sisters at Canterbury & Enfield as far as your convenience will permit. Desiring your remembrance of us, & assuring you of an interest in our prayers, we can feelingly say Farewell.

In union & in behalf of the Church.

Garret.

N.B. The Elders will look for a letter in return before many days.



New Lebanon
28 Dec 1832

12½

Seth Y. Wells,
Care of Francis Winkley,
Shaker Post Office,
Canterbury,
New Hampshire.

Via Windsor
Vermont

[Ac. 1147]

From R. McNemar (47) Ohio Watervliet O. February 13, 1833.

Beloved Brother Seth.

In your Letter of November last, you informed me of a journey which you expected to make to the East, and that you would likely be absent until this present month. I had nothing special to write to you during your visit, and what seemed proper to forward to the Ministry, I wrote to Br. Rufus as you directed, expecting matters to rest till your return. At present there seems to be occasion on our part to renew the correspondences, as we have not yet entirely finished our labors relative to the *Uniform-Covenants*. Watervliet has been at rest, on that subject, until a very late period; and the recess has been so long, since the last transaction of the kind, that the subject seems to come up almost in a new era, and to give scope for reflections and considerations which I cannot easily manage without your renewed assistance.

Upon reflection, it appears that the Constitution was executed at N. V. first, from the hasty copy which you furnished us, which was afterwards found to be lacking in some important particulars. And being afterwards furnished with your amendments, subsequent drafts were made accordingly, of course the order was changed from the centre to the circumference as respected degrees of perfection, and Watervliet must stand first provided the highest improvements be adopted here.

Furthermore, You may recollect, that, in Kentucky, several deviations from your final draft were made in compliance with the peculiar feelings of some there, which, tho unimportant as to any legal bearing, yet serve, in a measure to defeat the primary object which was to leave one Uniform and explicit covenant adapted to the general circumstances of each Society &c. as a legacy for our successors" &

Now Brother, however small those differences, if they are finally suffered to pass, they veto the identity & unity of the instrument, and each Society remains as heretofore measurably independent of any general compact. The circular Epistle (which has every where been received with great applause) as I understand it, contemplates an explicit union of the ruling authorities from Alfred to South Union, establishing and confirming "one uniform statement of our principles of association" &c. Now you have settled matters in the east we know not we have seen none of your forms entire since the first imperfect draft, — We know not whether your form has been adapted or adopted verbatim, et literatim et punctuatim, every where, or whether each society has shaped it to suit their local situation as heretofore.

These ideas are not suggested with any view to find fault with any thing that has been done but merely to ascertain what may yet remain to be done. The form sent forth has gained the approbation and the signatures of the hundreds of Israel — who unitedly agree that the powers of government are vested in The Ministry and Elders of every society. Does it not, therefore remain with those official characters to give the final sanction and fix the public seal of the society to this important instrument, which in all governments human & divine is considered the end of all strife. The covenant as it now is in the several Societies can have no general influence as it has no general support from any authority beyond that of the subscribers. but if sanctioned & confirmed by the highest authorities of all the societies united its influence, in reason, would be the same every where, and would gradually, if not immediately.

supersede any further trouble about local covenants here or there, but serve as one uniform grounds of defence every where. — From a conversation with Elder Sidney Rigdon I was fully satisfied that Ministers ought to be exempt from signing the church-covenants; but considering the authority reposed in them by the constitution whether Ministry Elders Deacons and Trustees in their official capacity would not be the proper persons to sanction by their signatures an instrument intended to be perpetuated for ages to come, I submit for consideration.

It has been such a perplexity to get a whole society to sign those instruments that if the matter could be cut short in righteousness without troubling private members any more it would be very agreeable to my feelings.

When I first thought and proposed writing to you on this occasion, it was merely to ascertain with certainty the amendments that may have been on the carpet since our former correspondence (if there be any) not knowing but I may be called upon to draft a form for Waterloo. We made every effort here last June was a year to get the covenant executed but in vain. the difficulties I need not mention. I have resided here a little more than a year and with some difficulty & final good Union we have executed an instrument which is thought all sufficient to steady the ark until the covenant itself is every how settled to the final satisfaction of all concerned. It somehow happened that the people in this country were unprepared immediately to adopt the constitution without some preliminary articles of agreement. The last draft of those articles was made by Elder Benjamin which with some additions we have adopted, a copy of which I send you, and it now remains to determine whether to draft & sign the Uniform or remain in statu quo. 'ad mortem principis Sacerdotum.' For you know that a testament is of no force as long as the testator liveth.

We have been for some time expecting a visit from the Ministry, but the going is so bad that it may be yet some time before they can venture out. as it will be one object of their visit to regulate matters relating to the covenant. something from you on that subject would be peculiarly acceptable especially as our circumstances here are rather singular. It would be desirable to know how it would comport with your views of propriety for Elder Isaacs & I to subscribe it as church members with the rest. This is to be ever a delicate question & no doubt will be wisely settled by the Ministry, but it sometimes seems to me that the wisdom of Solomon is hardly sufficient to cope with some of us. however he gives us great latitude, and in the present case has indulged me with liberty to write just what I have a mind to without being inspected by any one. and as I wish some of its contents to be confidentially treated I shall keep no copy and expect no answer except to such matters as you may consider simple and applicable to the case in hand. Should any thing further be thought necessary relating to a finished, final & uniform draft of the constitution as hinted above I should rather it never was known that I was first to hint such a thing. That this is at present the weightiest matter on my mind, is a fact, but I am cautious about things that do not immediately concern me. This however does concern me much, to know whether I sign this given

testimony, as an interested member of the church or a witness, the latter has been my position from the beginning and had I the privilege of setting my seal, to a final, uniform draft, as a witness with others to confirm & establish the same forever, I think I could say with the poet "Let me die—let me die, and not a stone tell where I lie.

Last week I spent a few days very pleasantly among my good old friends at the village on Saturday Brother Joshua accompanied me home and staid till yesterday morning. About the 20th ult we had an agreeable visit from Elder Sam.l & Elder Br. Tom.s They gave us a comfortable account of matters at P.r Hill— The 4th inst they left the village for home. I had the pleasure of perusing a l[illegible] of recent date from Br. Matthew Stanton from Elder David when I was at the vill[illegible] their contents were comfortable. It is a time of general health at the village, and also Elder Isachar has no complaint but want of work and market for his garden produce. —— The winter so far has been uncommonly open and mild, but the roads for the most part very muddy.

Plura habens scribere tibi, nolui per chartam et atramentum, sed spero te proti cius venire ad nos, et os ad os loquemur. — Pax tibi — Saluta amicos per nomen ut gaudium nostrum sit plenum —— Gratia et amor Matri nostri cum omnibus vobis. — Amen. (See 2. Jn.o 12 & 3 John 13. &c

P. S. I have passed thro so many deaths & resurrections & personated so many official characters that according to old church rules I am at a loss for an appropriate signature— Had I been in Elder Archibalds place when he was in the east Elder Eleazar would never have been heard of in the west & similar would have been the consequence had I been Elder Isachar's substitute when he was invited to terminate his career among his original friends. and now I being actually in his place should the invitation be renewed, what would thou have me to do.o I should be very willing for you, if you write to direct to Elder Isachar, as usual, any thing relating to the affairs of his congregation, but as this latter is a thing by the by, perhaps it will be the most acceptable to continue to correspond with

Eleazar.

Sage & Sherd.

FEB 17

25

Seth Y. Wells,

New-Lebanon

Columbia county, N.Y.

New-Lebanon P.O.

Dec. 17th 1839

(18) North Union May 20

Respected E. Seth. 1833

I received yrs in due season. Its contents were very pleasant and consoling to me especially in my present isolated location. In a few days I calculate upon an everlasting decamp=ment from this Region, and as far as I know or wish from all special care taking or burden bearing in Relation to others; my own vineyard must henceforth have more of my attention & under labours lest I myself should be a castaway. I myself can discover in myself several exorescencies & old sap shoots which must be cut off, and doubtless those more thoroughly versed in the depths of Satan and the purity of the gospel could discover much more; I conclude that I could scarcely bear up under a full and immediate discovery of the whole. However I mean to go home & dig deeper & shovel out until nothing remains but the solid rock viz. X^t or that only which can & may abide forever, & with which I can venture to appear before a still more sanctifying Judgment than any I have ever yet seen. I have often have dreaded going into the Spiritual world being denominated E. Matthew, being so deficient in Wisdom purity & love. This however is one motive I have in addition to some other imbecilities which induces me to retire as much as possible from public view, that when I shall be ushered forward into another sphere I may be known only by my proper name, or the character I have filled on the Earth I have borne. The fact is Bro. Seth that tho I have borne my testimony against the flesh ever since I began to confess my sins, and have been obedient too as a general scale, to all that has been required of me, and yet as you intimated in your letter, I am not at all such a cleak purse & lightheart thing as I expected. [illegible] sect. And yet tho [illegible] to the flesh and of c[illegible]

, Hell- a hell too self made & self procured- and I might add a hell too of such magnitude as none could ever have apprehended, had not Mothers Gospel came- I might have said precious Gospel for so it is, being holy Just & good exactly adapted to my necessitous & ruined state neither I nor any other soul can be saved any cheaper than by its prescriptions. It is pleasant truely to promulgate this gospel to lost men especially when the seed of the Kingdom falls on good ground I.E. on the honest candid- & in this sense good hearted. But yet dear Brother you know the main thing is to live the gospel- for by our fruits the excellency of Mothers Gospel is manifested But alas how few appreciate its values how few really live it out- and how many shrink and turn backwards when a little galled by it's yoke- But Brother I am in the confident expectation of better times- better times- More clear sunshine &c- But at any rate I am resolved never to give up the ship- or the cross- Nor my love & respect for cross bearers- yourself in particular are not exceptive- You love you sent me to bless good- so did Sister Saunders & Bro. Garretts too- for if you'll believe me I swallowed it down also for bitters along as I needed it, so that should he recall it he may get it if he can- But I conclude that his love is of the everlasting kind- don't you think so?— But I must close when I shall have requested you to give my kind Remembrance to your beloved Ministry, and then to all my old acquaintances- & then to all willing cross bearers as you may see and have an opportunity- But mind those in particular who stand with me in this Lot Joint-

Love- And now as it is probable respond with me in this id by you a kind favour

Elder Matthias Houston
of Bro Seth J. Wells - 1833
Released from Eldership - 1842

Rec. May 30th 1838 Matthew Fountain's Clerk

Cleaveland, O
MAY 24

Seth. Y Wells

Columbia City

Lebanon P. O.

Newyork

[Ac1147]

Beloved Brother Isaac, From Richard Pelham (49) North Union Sept. 22d. 1836

Your interesting little letter of July 24th. came to hand by Br. Rufus Bryant, who arrived here in safety, Aug. 7th. I can assure you your communications were verry acceptable to me, especially that contained in E. David's letter. I discovered, by the perusal of yours letters, that I had felt under an unnecessary restraint, from which you have kindly & liberally released me. In you "private" epistle, you have not only released me from my former embarrassment, but laid a foundation for future freedom of intercommunication. Candour however obliges me to say, that you have laid a task upon me for which I feel inadequate. I cannot persuade myself that I can say any thing new, to you, on those important subjects, to which you, doubtless, have bestowed much attention. There are, nevertheless some considerations, which induce me to undertake the matter with cheerfulness. I conclude that you have only mentioned these subjects, to give me a fair apology for writing, and thus to open the way more effectually for a friendly correspondence. This being the case, I persuade myself, that you will only expect a free communication of such common-place ideas as I have at hand. Farther, I notice a paragraph in your letter to E. David, which reads thus, in reference to the intercourse we had together when you were here. "If I mistake not, say you, we felt some like a couple of little boys, under the eye and blessing of a good Mother, subject to her teaching, and willing and thankful to be numbered among her children. Was it not so?" [You then ask me] "Surely" [you make me reply, and then add] "Well then, let it be so, and so let it forever remain, for I have no wish to ever have it otherwise". To all this I most heartily respond. Just so I did then feel, like one of Mothers "little boys"; and I am thankful to say I feel so yet, and have no wish to feel otherwise. But what relation has all this to the subject in hand? say you. Be patient, I will tell you. I am certain you cannot expect great things of a "little boy", and so I feel entirely free to write such little matters as I can, without any farther apology.

Well then, you wish me "to communicate some of what I consider the clearest and best proofs of the existence of God, Futurity and Revelation — such as may be the most convincing to the natural mind". These are three verry important subjects, and whether I can give a satisfactory outline of them in a single letter, offhand and without premeditation, remains yet to be proved.

The proofs called for, are such as are adapted to the "natural mind"; the spiritual mind needs them not, it having, as we may say a consciousness or sense of Deity, no higher evidence can be given it. The common arguments adduced for the existence of God, are drawn from the works of creation and providence, without us; but I am of the opinion, that a more direct proof may be arrived at, by reference to that which is within us — to ourselves. By this method we shall at once prove the being of God, and cast some light on the immateriality, and consequently the immortality, of the soul. God is Spirit, and in order to arrive at a clear idea & proof of his existence, we must first form a clear conception of Spirit, as something distinct from matter. This idea is best got by a close attention to what passes within ourselves. The pen with which I write, is a solid extended thing, incapable of thought or motion; this is the case with every atom of mere matter in the universe. But by noticing the operations of my own mind, I find within me a thinking & reasoning thing, which by thought is capable of producing motion: these two, thought and motion, being the only kinds of action I can conceive of. By a mere thought my hand is set in motion, and by it, my pen. I cannot conceive that my pen, or any other mere matter, can of itself either think or move; yet of thought & motion I am conscious. What is it then, that thinks & moves, or causes motion? I answer, it is not matter, because if thought and motion be inherent properties of matter, no particle of matter can exist without these qualities; but that these qualities exist in my pen or inkstand, I have no evidence at all. If then, I can conceive of one atom of matter without the power of thinging &c., my purpose is answered — I have a clear distinction between a solid extended thing, incapable of thought and motion, and a thinking knowing thing, capable of both thought and motion [Note. I use the terms solid & extended, in relation to matter, because they are the only inherent and primary qualities in all matter. The other sensible qualities, such as bulk, figure, colour, weight &c, are either secondary or relative qualities, which are all alterable, and serve to distinguish the different kinds of matter: the qualities common to all matter, and absolutely necessary to its existence are solidity & extension.] The solid extended thing I call matter; the thinking knowing thing I call Spirit. I now have as clear an idea of spirit as of matter, (not to say clearer) and that spirit is the only source of action, whether of thought or motion. This leads me to the conception that spirit must necessarily be the source of all power, and much more clearly, of all wisdom, in the regular production of things. The human species, of which I am an individual, I perceive to possess the highest degree of power and wisdom combined, of any visable being whatever; and I am sensible, by observing the operations of my own mind, that this exhibition of power and skill flows from a spirit — an inteligent spirit — a reasoning, thinking, Knowing thing, and not from matter. I have now got, not only an idea of spirit as distinct from matter, but a clear idea that all power and wisdom belong to & originate from spirit — that my own spirit is possessed of powers and wisdom or power & skill — that it both contrives and executes. But I find this spirit — the human spirit, is verry limited in both its power and skill. I cannot look to it as the source of all I see exist. Every where, I meet with objects which indicate a power & skill infinitely above those of the human spirit. I am therefore necessarily led to the conclusion that there must exist a Spirit superior to the human Spirit — a thinking Knowing contriving powerful Being adequate to the production of all things which I see exist. This powerful inteligent Being I call God. I discover, not only that God exists but that he is Spirit — a Being that thinks & Knows, that he has Wisdom to contrive and power to execute. But without refering to those things without me, wherein I may be so dull of perception as not to be able to trace the footsteps of wisdom and design, I cannot deny that I myself am an inteligent, designing, thinging being; that my species is the master-piece of all visible existences for wisdom. Now this inteligent species of being must have produced itself, or must have been produced by another being possessed of power and wisdom sufficient, to contrive & create such a species. I, being an individual of this species, am as conscious that I did not produce myself as I am that I did not create the north star; therefore the power of self-production does not belong to the species. Consequently the human spirit must be the off-spring of creative skill — the production of a wise, powerful Spirit, capable of creating such a spirit as I am. The mind of man necessarily seeks an original — a substratum to rest its ideas upon. A man cannot in this case conceive either himself or his first progenitor to be that original — the creator of himself; hence the necessity of supposing a prior and Eternal being. Although the mind arrives with such facility, and of necessity to the truth of the existence of an Eternal Being, yet when it enters into the consideration of how a being can exist without a beginning, it is lost in the attempt to comprehend infinity. The sceptick taking advantage of this lack of a doubt with respect to the demonstration of God's existence. But by examon

(Ac. 1147)

no doubt, it will be found to militate against the existence of all things, even ourselves, as well as that of God. Thus forced back upon ourselves, consciousness of our own existence, impels us the the conclusion that our doubt was ill founded. We know certainly that we exist, and that we are something. We also know that pure nothing cannot produce something, any more than it can be equal to everything. Being therefore conscious of the existence of real being, and that nothing or nonentity can not produce real being, it must be evident that some being has existed eternally. By this time the mind will perceive, that the demonstration of the existence of an Eternal Being, may be clearly perceived, without at the same time comprehending the modus existendi of that being. To demonstrate the existence of God and to comprehend how he exists are verry different things. We are conscious that we ourselves exist, yet who can say he clearly comprehends the the mode of his own existence. If therefore we can not comprehend the modi of our own existence, how can a reasonable man expect to comprehend the modus existendi of The Infinite Being. There are thousands of existences all around us that we cannot comprehend, yet the fact that they exist we do not pretend to deny; it is therefore evident that a comprehension of the mode of any existence, is not necessary to the demonstration and perception, that such being IS. We can now perceive that there is a sophism in the declaration of the atheist, that "he cannot rationally believe in the existence of an unoriginated being, because he can not conceive how such a being can exist; for, adds he, rational belief, is founded on the perception in the understanding, that a thing is so. How can I rationally believe that which I can not perceive to be so?" Here the proposition about the perception of the mode of God's existence, is adroitly shifted to the existence itself. He says he can not conceive how, i.e. the mode of God's existence, and therefore cannot believe it. Believe what? Why, to remove the sophism, the mode of God's existence; not the bare proposition that God exists. I do not pretend to believe "how" God exists— I do not comprehend it; it is therefore no object of belief— But that God exists, I can clearly perceive, and therefore fully believe. There is but one proposition as clear to my mind as the proposition that God is; that is, that I my self exist: this I know by consciousness: that by infallible demonstration I might as well doubt of my own existence because I can not conceive how I began to be, as to doubt of the existence of God because I cannot conceive how he can exist without a beginning: since it is as difficult to conceive how a finite spirit can begin to be, as to conceive how an Infinite Spirit can exist without a beginning. The above kind of sophistical quirks, are the only arguments I have ever noticed atheists to use.

I think it was Mirabeau, a french atheist, who said to his opponent, "Grant me the principle of the Vis inertiæ of matter, and I will demonstrate that all we see, can exist without supposing God." His unwary opponent readily granted him such a reasonable proposition, and was entangled with his deductions. He did not perceive that the proposition was a paradox, and that consequently the conclusion, however logically made out, must necessarily be false. Vis inertia!— the power of inertness—. Just as much of a paradox, as to say the power to be without power! The fact was the cunning frenchman knew he must have Power of some sort in order to account for the work of creation; and this was his adroit manner in referring that power to matter, which the verry terms supposed it not to have.

Now brother, after having written thus far, with something still coming forward to be set down, I turned back and read what I had written, and I confess I could not perceive that the truth of the being of God was any clearer to my understanding than when I set out. Considering on the cause of this, and unwilling, as you know one would be, to admit that I had not wrote something to the purpose, I hit on this conjecture; which, at least, to me, was novel. That the reason why it is so difficult to demonstrate the existence of God, is because it is so nearly intuitive & self-evident, that it scarcely admits of proof. You know a self-evident proposition admits not of demonstration; for how can we go about to prove by words that white is white, or that it is impossible for the same thing to be & not to be. It appears to me that the proposition that God is, or that there an Eternal Being is but one remove from the above kind of propositions. Indeed so clearly evident is it that I doubt whether it be possible for the human mind to admit that there was a time when there was perfectly nothing. It is conscious that something does exist— that nothing cannot produce something; consequently something must have eternally existed. That something, this Eternal Existence, is God. Thus easily, simply and almost intuitively does the mind arrive at the infallible certainty of the bare idea of the existence of an Eternal being. As to what kind of a being this is, one side of the eternity of his existence, the mind does not so readily perceive. Yet we have but one step further to advance in our reflections, to perceive that this Eternal Being is thinking & intelligent. There are but two sorts of being in the universe, that we can conceive of, thinking and unthinking— Spiritual & material. The verry principle of reasoning by which we necessarily conclude there is an Eternal Being, compels us to admit that, that being is a thinking intelligent Being. Because we can no more admit, that bare unthinking matter, can produce a thinking being, than we can admit, that pure nothing can produce matter. Hence, as we are more certain, from self-consciousness, of the existance of a thinking thing, than of any other existence, even as this thinking thing— myself, could not have originated from pure nothing, nor from unthinking matter: therefore the Eternal being— the Producer of this thinking thing, must himself be a Knowing, Thinking— Intelligent Being. This Being we call God. The atheist himself necessarily admits of such a being, and only denying his name; calls him Nature. Thus we see that the mind, when it reflects on the subject, necessarily arrives at the discovery, that God is; and on this circumstance rests the cogency of the argument, for the existence of God, which is drawn from the general consent of all nations. All nations, in all ages, from the untutored savage of the american forrests, to the most refined & scientifick, have perceived and acknowledged the existence of God. Thus far the reason of man will infallibly conduct him, if he exercises it: but when he would advance farther, and by the mere exercise of reason endeavor to discover the true character and moral attributes of God, he is liable to misconception at every step. Indeed it may well be doubted, whether without the aid of Revelation, man by the exercise of his reason, could ever arrive at a true knowledge of the moral perfections of Deity. Hence we can discover the foundation of the many false and distorted ideas of Gods character, which have always existed in the world. "The world by wisdom", that is, by the mere exercise of the human intellect, "knew not God"— they knew not his true moral character; his existence they readily enough perceived, and universally acknowledged. Perhaps if we should examine into the reason of this inadequacy of the human intellect, to discover the moral perfections of Deity, it would be found in the moral depravity of the human mind, giving a wrong bias to its reasonings, rather than a physical capacity. Hence revelation though above reason is not opposed to it; Revelation is to the telescope is to the eye, assisting it to see clearly those objects which moral darkness has rendered obscure. Therefore Reason readily recognises the truths, which Revelation

teaches, whenever it so far gets the better of a depraved moral bias, as to assume its natural action. This truth is confirmed by the fact, that the most virtuous among the heathens, though verry deficient in a correct knowledge of God's character, approached nearest to a just conception of it. A stronger proof of this cannot be given, than by reference to the sublime sentiments of Socrates, the most excellent of the heathens. The reason why the moral character of God is thus distorted by human wisdom is obvious "Man can reason but from what he knows," hence his conceptions of any moral character, are necessarily tinctured, by the bad passions of his own. Even the luminous displays of revelation make but a slight impressions on the depraved heart: they may arrest the attention, but can not make a fair impression of the glorious excellency of the divine character. Hence in order to arrive at a clear conception of the divine perfections, we must not only exercise the intellectual, but must rectify the moral part of our nature. We must purify ourselves from all filthiness of a depraved mind, all the bias of low passions; and as we progress in this regenerating work, we shall come to see more & more clearly, the ineffable glory of God's attributes, till, "being made partakers of the divine nature" we shall see, feel, taste & know that the Lord is Good: thus we shall acquire that glorious faculty which I first mentioned, namely a Sense of Deity.

I must here close this subject; and you will see by this time that I have but little room left, to treat of the other two: I must consequently be brief. By "futurity", I presume you intended the immortality of soul; and as was said in relation to the proofs of God's existence, so with those of the immortality of the soul, the believer needs them not: he has a sense-a consciousness of his immortality. If the soul cannot have this sense, the promise of Christ that his followers shall live i.e. have in them, eternal life, can never be fulfilled. For how can I in reality possess & enjoy eternal life, unless I know myself to be immortal. But to the unregenerate mind this sense is wanting; consequently it doubts, & needs proofs.

The immortality of the soul, is argued from its immateriality. That it is distinct from matter, and consequently immaterial, I have perhaps sufficiently shown; and that it is as easily perceived and comprehend as to its nature, as the most simple matter, in relation to its internal essence, I could clearly show if room would permit. But I must content myself with making as few remarks as will set the subject in a clear light. We are now conscious of the existence spirit- of a thinking knowing thing, and there are but two ways which the mind can conceive, by which any thing that exists can cease to be: annihilation & dissolution. As to the former, no one, I presume, will pretend he has any sensible proofs of its possibility; but of the latter we have daily sensible evidences. And as far as sensible proofs reach, these dissolutions are wholly applicable to organick bodies of mere matter. Who has ever had a sensible proof of the dissolution of a spirit- a thinking reasoning thing?. We know that such a thinking knowing thing exists now, and that it has existed for a number of years. What reason have to suppose it will ever cease to be? Have we ever had an undoubted proof that such a thing took place? We are certain of the dissolution of material bodies; but is that any proof at all, that an immaterial thinking substance is subject to the same laws? It is a well known and easily demonstrated law of matter, that it is divisible ad infinitum, and on this divisibility depends its capability of dissolution. But who can demonstrate the divisibility of spirit? May not Unity be an essential law of its nature? Indeed we may safely conclude that the essential nature of an immaterial thinking substance, is indivisibility & consequently, indestructibility. This will be made more clear presently. But is there any necessary connection between the destructibility of matter and that of spirit? I confess I can see none. We readily admit that matter can exist without being connected with spirit, and that therefore such connection is not essential to the existence of matter. Why can we not as readily perceive that a spirit - a rational thinking thing, can exist unconnected with matter? Matter cannot think, and therefore can not confer a power of thinking on any other substance. The power of thinking- self conscious self- is then no how dependent on matter, or the connection of the soul with matter. That a connection of matter and spirit does and does exist I will not deny, (though I cannot conceive how this connection consists); but that such connection is necessary to the existence of either the one or the other, I do deny & think I have already shown to the contrary. But I will try if possible to make it still plainer. As matter cannot think, it cannot bestow a power which it has not, on any other substance; consequently the soul must possess a quality of thinking from its own internal essence, and not from its connection with matter. Farther, as no one particle of matter thinks, so no combination or organization of mere unthinking particles, can think. For what is such organization but a mere juxta position of parts? And who can conceive that such organization, every particle of which is unthinking can, as a whole, think? As then the mere juxta position of these atoms, cannot cause them to emit thought, so neither can they as a whole, impart the power of thinking to a spiritual substance. I have dwelt more fully on this part of the subject, from the consideration that the chief reason for doubting the immortality of the soul, is from the sensible proof we have of its separation from the body. But since the essential properties of the soul, thinking, reasoning, knowing & do not depend on its connection with the body, as has been shown, why we should infer its dissolution from its disconnection with the body, I can see no good reason, especially as separation [illegible] at all unheard. I now con-

to show, as promised above, that the human soul is indestructible in its nature; & as my arguments are intend for infidels, who always demand "sensible facts;" such I shall give them, and such I shall require of them. I know I could with propriety shift the argument, and demand of the infidel, proof that the soul will be dissolved (which I know he could not give) especially, since it is a rule in logick, that none can be required to prove a negative. We know the soul now exists; thus the infidel will not deny; but he says it will cease to be; this I deny and can with propriety call on him for the proof of his assertion. But I shall waive this logical privilege, and proceed to exhibit such proofs as a negative proposition is susceptible of, and all that can be done, will be, to show that, all the known facts of the case, favour the negative proposition. Though we have the incontestible evidence of the destructibility of organized bodies, by our senses, yet we have no such evidence of the destructibility of the soul. Why should we then, (the infidel himself being judge) believe without evidence? But we have the following evidence to believe that the soul is not destructible, namely. This thinking reasoning thing - myself - the soul with which I am best acquainted, I am conscious has existed more than thirty years, and has all that time been connected with a body [not this body] During all this period, it has witnessed a succession of events - had a succession of ideas, by which it has a perfect consciousness of its identity - that it is the same, the verry same self-conscious being, without any change (as to its identity) or loss of parts. Now all the facts that I know, relative to this soul and all other similar existencies exist, but the dissolution of one I have not known. The dissolution of all sorts of organick bodies, however long their duration, I have known. On this knowledge is founded my belief that all similar bodies will be dissolved; but if I had never known an instance of the dissolution of such bodies, it would probably be hard to persuade me, that their dissolution would take place. But this soul - myself whose existence I have been so long conscious of, has all that time been connected with a body [not this body] which has constantly exhibited simptoms of its dissolution; and this dissolution has been constantly going on: There has been a continual putting off of some particles of matter & putting on others; so that at no succeeding moment it was made up of

CLEVELAND
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Isaac N. Youngs

(From Richard Pelham) New Lebanon P. O.

(Care of Daniel Hawkins) Columbia Cty

dated Sep[t] – 22[d] – 1836.

N. York

Single

Bro. Isaac wrote out
there with Elder Rufus
in 1834 Which it was

8 Pages. Criticising M. Church book. By request.

North Union April 25 — 1838

(1)

Much Beloved Elder Freedrift,

In pursuance to your pressing request, I proceed to make remarks on the remaining part of the Millennial Church Book, and from the present unfavorable state of the weather for gardening I hope to be able to accomplish the task in due season without much embarrassment. As I omitted the verbal criticisms, in the part which I have gone over, I shall continue to do so, until I go through with my other remarks, when I shall collect together all that I have noticed and place them at the end of this communication.

Page 186 "Till the views of Antichrist were fully accomplished." Antichrist is here spoken of, as some individual, intelligent being, having "views" and plans to accomplish. Page 201 "And as the first appearing of Christ to take on himself human nature, and declare his mission, was in the flesh, so his second appearing for the redemption of his people, must be in the spirit." The first thing to be noticed in this passage is, that Christ is represented as a preexisting being, who came to take on himself human nature. This notion is not only contrary to the authors own definition of the word Christ, which he has given us the next paragraph, but it is in pointed opposition to what is stated in the "Testimony," paper 2d — 2 — 57, to which I refer the reader, as I shall make only one short quotation here. Page 54 — v. 41 "Therefore it is written, 'This day my Son this day have I begotten thee'." which could not be in the day in which David wrote were but "Which was expressly fulfilled when the tidings of his birth were brought to the Shepherds, four thousand years after the visible creation began, and never before." I will add, that this is not spoken of his body, for no one ever supposed that to have a preexistence: it is spoken of his existence as a person, as the "Son" of God — the Christ. To represent him therefore as a being, taking on himself human nature, when human nature was essential to his being, must be erroneous: it is supposing him to exist before he had an existence. But this is not the most objectionable part of the passage under consideration, as I shall proceed to show. I have long marveled, that Believers, in this day of the full display of gospel light, should not get more uniform & definite ideas of Christ, than their writings and conversation evince. By reason of a confusion of ideas, and not keeping a clear distinction between the Anointed and the Anointing, many inaccuracies appear in our writings. If the apostles thus wrote, who said things darkly through a glass [or δι' ἐσόπτρου ἐν αἰνίγματι by a mirror in an enigma] it is no reason that we should, who see face to face; and know as we are known. The above assertion that Christ's first appearing was in the flesh, but his second must be in the spirit, is so strangely inconsistent the analogy of our faith, and the facts of the case, that it can only be accounted for on the score of that confusion of ideas above spoken of. If the Divine Spirit was manifested in and through Mother Ann Lee, was not that as much a manifestation of Christ in the flesh, as the first appearing in the man Jesus? Unless we suppose Mother Ann to have been spirit and not flesh, it must be so. Who can point out any radical distinction in the two cases? Does not this notion of Christs coming in the Spirit savor too strongly of the Quaker? But what is Christ? Let our author tell us, as he has very correctly, in the very next paragraph. "The word Christ, says he, is derived from the greek "word ΧΡΙΣΤΟΣ, which signifies Anointed +++ JESUS being anointed with that Divine Spirit which pro- "ceeded from God + ++ was constituted the Christ of God; that is the Anointed of God." Here it is clearly and correctly stated, that Jesus was constituted the Ch[illegible]. The "Divine Spirit," abstractly considered is not Christ but man being anointed with that Divine is "constituted the Christ." Or in scripture language, Christ is "God manifest in the flesh" — the Spirit of God in man, and not the Spirit of God out of man. Hence the apostle John I. 4. 3. well observes, that, "Every Spirit that confesseth not that Jesus Christ [Ἰησοῦν Χριστὸν — the anointed Saviour] is come in the flesh, is not of God; and this is that Spirit of antichrist. So then it is antichrist — against or subversive of Christ to deny — not that he made his former or first appearance "in the flesh," — but that he is come in the flesh. The evidence of this is plain; for inasmuch as Christ is "God manifest in the flesh", if we say there is not now in this day a manifestation of God in the flesh, we deny the existence of Christ altogether. But if we acknowledge, that there is now a manifestation of God in the flesh, then must we own, that that manifestation is Christ. Christ is not the receiver or anointing, but the anointed — a conjunction of the spirit of God with man in such a degree as to save him from sin. The reason of the mistake here made, seems to be in confining the application of the term Christ, to the man Jesus; and inasmuch as we do not expect him personally to come in the flesh, therefore we do not expect Christ to come in the flesh. But if we should consider the Ch. as the body of Christ — the anointed body — the Christ, this difficulty, and all the confusion consequent upon it, would be removed. Surely the Church was the anointed for salvation to the ends of the earth. As my father sent me into the world, so send I you. And what was the substance of the mission for which his father sent him? It cannot be better expressed than in Luke 4th: 18 which he read from Isaiah, and applied to himself. "The spirit of the Lord is upon me because he hath anointed me [Gr. ἔχρισέ με christed me; the word being from the same root as the word ΧΡΙΣΤΟΣ Christ] to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Now every part of this mission is the precise work which his followers are qualified and sent into the world to perform; and if they are called, qualified & christed — by the same Spirit, to do the same work they must of necessity possess the same title, inasmuch as the title flows from the qualification and office. The Church therefore was and is the Christ of God, to save elect world and there is no other anointed or christ for that purpose. "While I am in the world said Jesus I am the light of the world, when I go out of the world ye are the light of the world. But when this light was put out and the Ch. trodden under foot, then Christ dis appeared and not before. (Except in the short space between the crucifixion and the day of pentecost.) Nothing is therefore necessary for the second appearing of Christ, but a manifestation of the same Divine saving Spirit in human beings or in the flesh. I have given above the authors definition of the word Christ and will here add, that after defining a term in the sense which an author intends to use it, it is expected of him that he will constantly use it in conformity to his own definition. But our author after defining the term Christ to signify a man anointed with the Divine Spirit, continually uses the term in a different sense. Thus in the very next paragraph, after telling us that Jesus was the anointed, he says, "Christ, the Anointed of God," was first revealed in the Jesus of Nazareth." That Jesus himself was the Christ, immediately afterward, Christ seemed to be some abstract spirit or principle which was revealed in Jesus of Nazareth! This is a specimen of the confused ideas of the writer

[illegible] more figures used an

this important subject, of which there is a frequent occurrence. While I am on the subject I will notice a few more passages, altho' they do not occur in the regular order of the work. Page 207 "As Christ the anointed of God is a Spirit, and can only be seen and known in the spirit." How regardless is the author of his own diffinition? He has just told us that Jesus, a man in the flesh was the Christ, now Christ is a spirit that cannot be seen &c! Altho the apostles acknowledge that their views of Christ were dark confused & inigmatical, yet they no where venture to assert that Christ is a spirit. Page 216 - "The same anointing power which is Christ." How Christ is the anointing instead of the anointed. P. 208 "But if we consider Christ the elemental spirit of eternal life" What a Proteus is this Christ, that can assume so many forms! Immediately after being exhibited as the man Jesus, he is only an anointing power; next he is a spirit! And now he is not a spirit - an individual or personal spirit; but as an elemental spirit - a mere constituent principle! Such expressions are not only inconsistent with the definition given of the term Christ, but I think they are absurd in themselves, especially the statement that Christ is "the elemental spirit of eternal life." Perhaps we cannot make a better destinction between the mere Spirit, abstractly considered, and the Christ, than that which exists between elemental fire, and combustion. Elemental fire, tho' it may warm us, never enlightens. Christ is the light of the world. But mere warmth will not burn; it will not purify. Christ is the אש Baptism - the purifier. As fire & fuel must be combined to produce light & heat that will burn & consume, so the Spirit of God cannot be in conjunction with man in order to enlighten & save the world; & this is the business of Christ. "I have come, said Jesus to set fire on the earth - to exhibit the spirit of God in man, producing a constant burning and shining light - to enlighten the world. While this fire was kept burning on the altar of mens hearts, and shining in their affections & lives (which by the by, was prefigured by the unextinguished flame, kept on the typical altar) so long was Christ exhibited in the world and no longer. When that fire was extinguished, Christ was extinguished; and never, strictly speaking, existed again till the second manifestation of God in the flesh, in this latter day. Christ then is not an "elemental spirit", nor an invisible spirit, but a visible manifestation of the Spirit of holiness in man. Page 207. "But it ought to be considered in the first place that these clouds are not the common clouds, but the clouds of Heaven; therefore they must be heavenly clouds!" This is a quaint kind of argument; we might as well say of the fowls of heaven. These fowls are not the common fowls, but the fowls of Heaven; therefore they must be heavenly fowls! Both the Greek word ουρανος & the Hebrew שמים are applied to the air, ether or atmosphere, more frequently than they are to heaven in a spiritual sense.

P. 211 "In the space of twenty four hours, if the sun is seen rising and enlightening the habitable globe". This is not true with regard to the inhabitants of the frozen Zones. It is also

P. 217 "It was absolutely necessary that the human tabernacle of Jesus, should not only be created in a supernatural manner by the immediate operation of the Eternal Father & Mother, but also in a state superior to that of the first Adam". It seems strange to see such a sentiment as this, so strongly expressed, from the pen of a Believer: but the human mind seems destined to get out of error only by slow and almost imperceptable degrees. After rejecting the resurrection of the body in general, and especially that of the body of Jesus; and with a kind of temerity, wholly exploding all belief in the efficacy of his blood; how unaccountable is it that we should still cling to his "human tabernacle", and conceit that some mysterious virtue and importance must be attached to it? The human tabernacle of Jesus was a tabernacle of flesh; and if according to his own emphatick language, "the flesh profiteth nothing", what is to be gained by creating it in a supernatural manner and superiour to that of the first Adam? We have no proof that his flesh was in any respect different from that of other men. After paying the above homage to the human tabernacle of Jesus, in conformity to the demands of antichristian superstition, see how careful we are on page 219 to guard against all appearance of it, in respect to the human tabernacle of Mother Ann. "We would by no means, says the author, be understood to apply this character, to the human tabernacle of Ann Lee; that tabernacle was but flesh and blood, like those of all other women"! And what proof have we, let me ask again, that the human tabernacle of Jesus was any thing but flesh & blood?

But no better argument need be adduced, to show the absurdity of the supposed "necessity" for the superiority of the human tabernacle of Jesus, than that which the author himself has furnished. In pleading the propriety of Mother Ann's correspondent relation to Jesus in the work of redemption notwithstanding her birth and life in a fallen nature, our author observes, p. 218 - "But it ought to be considered that mankind are lost in the works of generations, and that it was therefore necessary that one actually under that loss, should first set the example and take the lead in coming out of it." This seems like blowing hot and blowing cold at the same breath. "It was absolutely necessary that the human tabernacle of Jesus should be created in a supernatural manner and superior to Adam's, that he might be qualified to lead souls out of their loss. "But it ought to be considered that mankind are lost in the works of generation, and that it was therefore necessary that one who was actually under that loss, should first set them the example in coming out of it"! It will not be disputed that the mission of Jesus & of Ann was one, namely to save souls from their loss. Yet of one it is asserted that it was absolutely necessary that he should be superior to that loss, and of the other that she should be under it, in order to be qualified to save souls from it. How can both these statements be true and consistent? But we will notice further what the author says concerning Jesus himself on this subject. p. 227 - "And the way [to travel out of a lost nature] could not be opened until sufficient power was manifested in fallen nature, to raise souls out of the life of that nature, into a heavenly life. This never took place until it was manifested in the person of Jesus! Here we see that though it was thought absolutely necessary for Jesus to be created in a supernatural manner & superior to Adam, it was afterward found equally necessary that he should get down into a fallen nature before he could open the way for mans redemption. Where was the boasted superiority of his supernatural creation? But further. "Tho Jesus Christ had a miraculous birth, yet he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren"! Hence it appears that nothing was accepted not even the death of the fall. It is therefore evident that he was born in a fallen nature, with all its propensities"! What now has become of the absolute necessity for the superiority of the

human tabernacle of Jesus? Has not our author completely refuted his assertion on that subject, and annihilated every argument then used in support of it? Let us advert to the arguments brought forward to support this marvelous assertion on pages 217 & 218, and see how completely they are used up. — "As no stream can rise higher than its fountain so no being could proceed from the loins of Adam with a life superior to that which he possessed, for he was formed of the elements of temporal life and not of the elements of eternal life". Let it not be forgotten, that no comparison is here between the human tabernacles of Jesus & Adam. Was the human tabernacle of Jesus formed of the elements of eternal life? Our author adds "Therefore had Jesus been begotten by the seed of Adam his life could not have been superior to the life of Adam." Now so far as the life of his human tabernacle is concerned which is certainly here the subject in question, his life was not superior to the life of Adam, according to our authors own declaration. He declares that "he was made in all things like unto his brethren — nothing was excepted, not even the death of the fall"! Where in then could the life of his tabernacle be superior to that of Adam's? It ought to be remarked here, by the way, that by the expression — "the death of the fall", our author doubtless meant the death of the body; but that strictly speaking, was not the death of the fall. The death occasioned by the fall was a moral death. "In the day thou eatest — thou shalt die"; which was not true of his body but of his life of obedience to God. But this by the by: there is a further view to be taken of this last sentence. "Had Jesus been begotten by the seed of Adam, his life [the life of his tabernacle] could not have been superior to the life of Adam." Now this consequence is what the author has plainly proved. "He took on him the seed of Abraham, and was made in all things like unto his brethren". According to our author's own reasoning, the seed of Abraham cannot be superior to the seed of Adam; and indeed Abraham was the seed of Adam; Jesus did, therefore, take on him the seed of Adam: consequently his life could not have been superior to the life of Adam. So then, it is first asserted that it was absolutely necessary that his human tabernacle should be created superior; and then positively proved that it was not superior. Our author may however suppose a distinction between ~~being created or~~ begotten & being born; ~~and it is stated that he was "created in a supernatural manner", but that he was born in a fallen nature".~~ taking on "the seed of Adam, and being begotten by the seed of Adam, but I cannot see that any importance can be attached to the mere manner by which he came in possession of that seed or nature, seeing it is plainly proved that he had it. There may also have been an intentional distinction between being created or begotten, & being born; as it is stated that he was "created in a supernatural manner"; but that he was "born in a fallen nature". According to the old adage, "Many an accident happens between the cup and the lip". Though he was begotten in a supernatural manner & superior state, yet after all, through some unaccountable slip or accident, he came out "in a fallen nature", and that with all its propensities!. I will notice one more passage of the authors on this subject, and then pass on. p. 309 "None will pretend to deny that the natural body of Jesus was made of flesh and Blood like that of any other man; therefore his natural body could not enter and inherit the Kingdom of God in Heaven"! Doubtless the author had forgotten, by this time his assertion on page 217 "That it was absolutely necessary that the human tabernacle of Jesus should be created in a supernatural manner and superior to that of the first Adam. So here he declares the same tabernacle to be made of flesh & blood like that of all other men and excluded from the kingdom of God? What now has become of its superiority? Having got through with this subject, I will refer back to another passage on page 217 which requires notice. The analogy understaken to be drawn between the first and second Eve is most unhappy. Eve who was the figure of her that was to come was not created out of the dust of the earth as "Adam was + + + So also agreable to this figure the second Eve was not brought forth in the same manner "that the second Adam was; but as to her person she came into the world as all other women do". Surely this was not the case with the first Eve! Supposing the account to be literally true, that she was made of one of Adams ribs, what analogy is there between this and coming into the world as all other women do? Was not the creation of Eve as much out of the ordinary course of generation & birth as that of Adam, & therefore altogether as "miraculous"? Where then is the analogy in the two cases? The attempt to shift the parallelism from the person & creation of Mother Ann, to that of her reception of the Divine Spirit from Jesus is sophistical and weak; and destroys the supposed analogy between the two cases, attempted to be drawn. — The phrase "miraculous birth" which occurs on this page and frequently elsewhere, is doubtless intended for miraculous conception. The conception of Jesus is said to have been miraculous but we have no account that his birth was in any respect different from common births. While on this subject suffer me to suggest a sentiment in relation to it. As the Doctrine of the miraculous conception is a controverted one among professors, would it not be prudent in Believers to stand uncommitted in relation to it? The opposite doctrine is on the ascendent in the world, and it is certainly more in harmony with the analogy of Our faith, notwithstanding all that believers have written in favour of the miraculous conception. The attempt to incorporate this uncongenial doctrine into our system — to put this old patch on to our new garment is the ground work of many inconsistencies & contradictions in our writings.

Page 232. The paragraph on this page which begins, "So the natural man" &c, is one of those kind of passages which appears to have been written in a profound reverey. Let any one read it attentively, and he will discover, the more he reads it the less he understands what the author meant. The passage is so profoundly figurative that no literal sense can be got out it. Figurative language serves either to illustrate or darken as it is applicable or inapplicable: here indeed it only serves to darken and perplex. First the natural man is sown and consequently is a seed. Next this man or seed must die before it rise or germinate into life. This death of this seed is effected by the opperation of another seed, which is the seed of eternal life. What opperation in nature is here alluded to, in which one seed is sown to effect the death of another seed, that was previously sown, I am wholly unacquainted with. But "this seed of eternal life "being properly nourished by the elements of eternal life, springs up and grows, and gathers the spiritual part of the man, which is the life of his soul into its own nature and changes the life of the soul from [that which is natural to that which is spiritual and heavenly. Thus it [the second seed] raises the soul [the vital part of the "first seed] out of the elements of an earthly nature [for tho this first seed was sown in the gospel field] yet it is now raised out of the elements of an earthly nature and leaves them behind like the withered and dead stalk "and root, and thus ripe fruit is brought forth." What a most intricate and perplexing process is exhibited in producing ripe fruit! A process wholly unknown in the vegetable kingdom, tho the figures used are

borrowed from that Kingdom. We have here not only the phenomenon of one seed affecting the death of another seed, but also, that of its gathering or absorbing its vitality or vital parts and transmuting it into its own nature. And after getting the idea that this first seed was killed and its very vitality absorbed, while it was yet buried in the soil, we are suddenly surprised with a "withered and dead stalk and root", which it had produced with a good crop of "ripe fruit", of an entirely different nature from itself!! Now what do we know about the process of regeneration, more than we did before reading and analizing this paragraph? P. 234 "But if spiritual regeneration and the new birth is the work of a father only, then the female is excluded entirely excluded from any part in it, consequently no woman can ever enter into the Kingdom of heaven." This consequence does not follow from the premises. The argument is on the supposition that "a father only" can perform the work of regeneration &c. Now if it be admitted that a father can perform the work of regeneration and new birth alone, can he not as well begget and bring forth daughters as sons? How then does the supposition prove that no woman can ever enter into the Kingdom of heaven? The terms of the argument only exclude the women from any active agency in producing the regeneration; not from a participation as a recipient. on Page 245. The two first Chapters of part 6th which treat of "the twelve Christian virtues", and the "seven moral principles", contain many excellent remarks; but the abundant pains taken to make a mysterious application of the numbers twelve & seven, appear futile and merely speculative. The great veneration felt for the number twelve is doubtless of Jewish or Rabinical origin; and is founded on the circumstance of Jacob's having 12 sons, rather than in any thing sacred in the number itself. In conformity to this harmless but national fondness for the number Jesus doubtless chose twelve disciples; and St. John being a Jew, reduced many of his visionary computations to the number twelve. This number was used by the Jews as a kind of round number as significant of perfection or completion; or indefinitely to signify the whole, because twelve completed the number of Jacobs sons. This is evident from the fact that they always spoke of the twelve tribes of Israel, when in reality there were thirteen. So St. John, when giving the number sealed of all Israel substitutes, Joseph for Ephraim and leaves out the tribe of Dan, the full complement of all the tribes being represent by the number twelve, when the actual number was thirteen. The word seven is used in the same indefinite manner, but much more frequently. The foundation of this use is to be found in the meaning of the Hebrew word שבע which stands for seven but has the general signification, of sufficiency, fullness &c. As a verb, it signifies to have enough, to be filled &c; and this word being translated seven frequently has the sense of sufficiency, without any reference to a definite number. So Deut. 28:7, the Jews were promised that their enemies should come out against them one way, and flee before them שבעה ways; meaning, they should flee in every direction. Hannah in her prophetic song 1 Sam. 2:5 Says "They they that were full (Heb. שבעים men of sevens) have hired out themselves for bread + + + so that the barren hath born seven (Heb שבעה a sufficiency) This Hannah spoke of herself who certainly had born but one, yet this one was denominated שבעה seven because it was sufficient and complete proof that she was not barren. See also Proverbs. 26:25 "When he speaketh fair, believe him not, for there are seven abominations in his heart" i.e. his heart is full of abominations. So we might go on indefinitely, and exhibit the phrases "seven troubles", "seven pillars" "seven eyes", "seven devils", "seven thunders", "seven trumpets", "seven seals" &c, in all which the word seven only signifies a fullness or sufficiency of the thing mentioned, without any reference to number. It appears to me therefore improper, and altogether useless, not to say trifling, to attempt to reduce the two words in question, to exact numbers; especially in proverbial, prophetic, and mystical language. When we consider the "twelve Christian virtues", as they are named, to wit, Faith Hope, Honesty, Continence, Innocence, Simplicity, Meekness, Humility, Prudence, Patience, Thankfulness and Charity, we are [illegible] at a loss to know why these were chosen in preference to some others, and puzzled to make any essential distinction between some that are mentioned. Indeed we can see nothing to justify the selection, only the arbitrary determination that twelve & twelve only must be had. Why should we not have Sincerity? It is at least as distinct from "Honesty" as "Simplicity" is. And why should we not have Forbearance? It is no more synonymous with "Patience" than "Meekness" is with "Humility." And why should we not have Reconciliation & Contentment seeing "Godliness with Contentment is great gain"? We find in Peter's catalogue of Christian Virtues, only eight enumerated. "Add to your Faith, Virtue, (or more properly αρετην, Courage) Knowledge Temperance - Patience - Godliness - Brotherly-kindness - Charity. All these are excellent virtues, and five of the number have no place among the twelve. And though some of these may be included in the meaning of those given, yet others are not: Courage & Knowledge are entirely wanting; and Temperance & Godliness might well claim a place. With regard to those that are named Meekness & Humility are so nearly synonymous, that it is difficult to conceive, that a person may have the one without the other. How can a person clothed with Humility, be destitute of Meekness? And if these are so nearly one as to be inseperable, even in idea; why make two distinct virtues where there is but one, represented by two names? "Simplicity" and "Honesty" seem to be equally near in their relation; indeed so much so that the author in describing them makes them to mean precisely the same thing. On Honesty, p. 274, he says, "So important then is the virtue of honesty or sincerity, which is essentially the same" &c. On Simplicity, page 248, he begins by saying, "True gospel simplicity, implies a godly sincerity" &c Thus "Honesty is the same as Sincerity", & "Simplicity implies Sincerity; of course these two words, Honesty & simplicity, mean the same thing, namely, sincerity - they both stand for one idea, & consequently cannot be sufficiently distinct to require separation. "Innocence", to say the least of it, is but a negative virtue, and ought in justice, seeing we can have but twelve, give way to some more active principle. As to the sentiments expressed, and descriptions given with respect to these twelve words, I must say, with some exception, (principally relating to Faith) the doctrine is good the morality sound, but all that is said with respect to the number twelve, seems too speculative for so grave and important a subject. While on this subject I must refer to a note on page 267 which I deem should be attentively considered. "The number twelve, says the author, represents the different orders and states of souls in the spiritual work of God" &c. I would ask is this reality, or is it mere speculation? Is there any visible real and practical distinction of souls into twelve orders or classes in the spiritual work of God in this latter day? Is it a fact that, the order state and class of all souls are determined and fixed by their relative connection to these respective virtues? Does such a classification exist among believers? Or who can certainly "determine" which of these virtues predominate in any

p5) in an individual, and so "fit" him in the right class? The saints shall judge the world and adjust the classification and condition of souls; but if they know nothing of these distinctions, so as to practice upon them, of what use can such speculations be? Indeed it may be asked, what proof (that is just the purpose) to instruct them that they may know. the principle may be true, even if the naming can be improved can ever be given that they are true? — Having said what is necessary in relation to the numbers twelve & seven. To be enlarged on in these two chapters I will return to page 246 and notice the description there given of faith. "Divine faith, says the author is that pure influence, proceeding from the eternal source of all good, which plants the seed of God in the soul." This description of faith would not be disputed by a calvinist of the old school. It represents man as entirely passive, and faith as a foreign influence, out of mans reach coming and planting the seed of God in his soul: consequently is the work of God and not of man. Dunlavy has compelled this doctrine with all his skill, page 52-53-54 & especially 55, to which I refer the reader. Faith is the perception of — the evidence or truth of a proposition. This perception, seeing, or believing is the act of the man, and not a divine or foreign influence. It is the man that believes and not a foreign influence which operates in him while he is passive. "Faith comes by hearing" and of course by the mans perceiving the truth of what he hears. The writer has put the cause for the effect. The Divine influence may enlighten the understanding, by so shining on objects, that the man may see and believe things to be what they really are, but that perception, belief or faith is not the divine light, but the mans perception & belief of what that light exhibits. The man might shut his eyes and neither see nor believe, and then would that divine influence be faith? Our author did not say that faith is produced by that pure influence, but that "faith is that pure influence proceeding from the eternal source, which plants the seed of God in the soul." Consequently faith is out of mans reach, according to the calvinistick notion, and he has nothing to do but wait God's own good time, till he shall see fit to come and plant the seed of God in his soul. But our author is treating of faith as a "Christian virtue." How can faith be such a virtue, if man is entirely passive, and this virtue proceeds not from him, is no act of his, but proceeds from the eternal source of all good? —

Again our author observes, "And the obedience of faith produces all the virtues of the gospel." Now as he is exhibiting faith itself, as one of the virtues one of the virtues of the Gospel, this statement involves the absurdity, that a man must obey faith before he gets faith, in order to get faith. This goes round pretty much like the calvinistick notion, that a man cannot get faith unless he pray for it, and he cannot effectual pray for it without faith. If it had been said that the obedience of faith produces all the other virtues of the gospel, no such inconsistency would have been involved. —

Again, "True faith proceeds from the power and light of God, and stands in connection with all his attributes." Here faith is still represented as proceeding from God, and standing in connection with his attributes altho' the author undertook to treat of it as a Christian virtue! I know the word faith is used in scripture with considerable latitude, which is justified by a usage of language, which sometimes puts a part for the whole. Thus faith is use to designate the whole gospel; and in this sense it is to be understood, where it is said "faith is the gift of God", i.e. the Gospel is the gift of God; and in many other passages. But this latitude ought not to be indulged in when we are describing faith as a particular Christian virtue. We ought to define it as something that a man can exert or not exert, and which is therefore dependent on his agency, and consequently a virtue in him to exercise. To say that faith proceeds from God, or from the power & light of God is as absurd as it would be to assert that the sight or act of seeing proceeds from the light of the sun, when in fact the sun may shine clearly, and yet a man may close his eyes, and neither see nor believe in the existence of objects that surround him. When eyes have they closed, lest they should see with their eyes and understand [illegible] with their hearts? To prove that faith proceeds from the power and light of God, our author quotes the following. "For God, who hath commanded the light to shine out of darkness, hath shined into our hearts." But what if he did shine into their hearts, if they had closed their eyes and hardened their hearts against it, would that shining have been "divine faith"? The next sentence is, "True faith views every Divine manifestation to the soul, in its true light, and believes every promise of God" &c. Here, for the first time, faith is represented as an active principle in man. It is no more a "divine manifestation", or illumination; but it is a faculty in man, by which he "views" those "divine manifestations", and "believes", — every promise of God. This description of faith, though consistent with truth, is certainly inconsistent with what preceded it. —

p. 280 Speaking of the Corinthians, the author observes, "And his [Pauls] answer, is a clear proof that many evils had got in among them". I apprehend these evils had never got out of them. Perhaps it would be better to say that, many evils still existed or was extant among them. —

p. 281 "But this I say brethren, The time is short — they that have wives shall be as though they had none" &c. On this passage of scripture we find the following observation; "The truth is, that passage points directly to the second coming of Christ," &c. I shall not take it upon me to dispute the correctness of this exposition of the passage but will observe that it is novel, & different from the sense commonly attached to it by Believers. It has been the general opinion, that instead of reposing to the second coming of Christ, the apostle meditated a serious attempt to "shortly" bring these same Corinthians into the order which he is here pointing out, and which indeed was but a succinct account of what was already established at Jerusalem. —

p. 305 "If the soul of man is to be clogged with a natural body to the endless ages of eternity, while the angels and ministering spirits have no such clog, how can he ever be made equal to the angels? He must upon this principle, forever remain inferior, without the most distant hope of ever becoming equal; yet according to the testimony of Jesus Christ, "they are equal unto the angels"! Is it not unaccountable, that the author should quote this text to prove his position, when it so plainly asserts the contrary? Of whom is it asserted that "they are equal to the angels"? Is it not of men in the body? This is certainly the sense that Believers have always attached to it. How then could the author bring it forward to prove that men in the body never can be equal to the angels, when it asserts the exact contrary, that men in the body are equal to the angels? If we have no better arguments than this with which to oppose the resurrection of the body, we had better ground our opposition and give in to the doctrine. But to show more clearly that the clause here quoted relates to men in the body we will paraphrase the whole passage as follows. "They that shall be counted worthy to obtain that world and the resurrection from the dead neither ~~marry~~ in the present tense, in the body, marry, nor are they in the present

sense, in the body, given in marriage — they are in the present tense, in the body equal to the angels. If this text be construed to relate to men out of the body, then the application that believers have always made of it to prove that they were in the resurrection while in the body, and therefore died not in the present tense merry, must be erroneous. But if it relate to men in the body then does it directly contradict the assertion of our author, that men in the body never can become equal to the angels. What he has stated on the subject of the body preventing men being equal unto the angels, is also in direct contradiction to Dunlavy's remarks on the same subject, a few of which I shall here quote.

"To prove that the resurrection here intended is incompatible with remaining in the tabernacle, "some avail themselves of this argument. That the characteristic terms in describing those "who do not marry are such as cannot be applied to men on earth [in the body]. Such as "Neither "can they die any more". But it has been already shown that this is applicable to all those who "are truly in Christ. Another part of this character is, "But are as the angels of God in heaven"; or, "For "they are equal to the angels". Now query; Is this any more than that for which Christ taught "his disciples to pray? "Thy Kingdom come, thy will be done on earth as it is in heaven". This Kingdom "can be no other than the Kingdom or church of Christ on earth, for to that the prayer limits it: those "Therefore who are true members of Christ's Church on earth [or in the body] are as the angels of God "in heaven, for they do the will of God on earth, and what do angels more?

"The nature of language is to be limited in a certain degree to the subject under consideration when "it is used. The subject in hand is the resurrection as it stands connected with marriage. In the first "place, then, those who are in Christ, the resurrection and the life, though they have once died in Adam "are where they can now die no more, and herein are equal to the angels. Also, those who are "in Christ are counted worthy to obtain that world and the resurrection from the dead, therefore "they neither marry nor are given in marriage, and are therefore as the angels of God in heaven "who do not marry.

"These things" show that the whole description of those who neither marry nor are given "in marriage is strictly applicable to men on the earth, and though the language be to spiritual "for those who are after the flesh, it is no wise inconsistent with the spirit of those who "are in Christ Jesus who walk not after the flesh but according to the spirit. They can ask for "no better condition; and they know that angels are incapable of any thing superior to being "free from the fetters of the flesh [not the "clog" of the body! — but] the bondage of corruption, and of doing "the will of God according to the order of Christ "of whom the whole family in heaven and earth "is named". Thus did one of our authors labour to prove what the other afterward asserts to be forever impossible; and it is not a little remarkable, that on this same subject, and only 4 page onward, he refers the reader to Dunlavy's work for correct information. He was evidently unconscious of what he had done.

Having now got through with such passages as I had marked except the few verbal errors which I noticed, I will now go back and glean them up and set them down here.

P. 44 A Typographical error — "uncompunction" for uncommon. Same page. "His voice was clear & solid" Solidity is a strange quality of a voice. p. 65 — 6 Although the remarks, beginning at the last paragraph on page 65 — to the last line of page 66 are well enough in themselves, yet they are wholly irrelevant to the subject under discussion here. "The government and education of children" does not necessarily involve the subject of the education of a "gospel ministry". But a very small portion of children are destined to that object, even by those who think it necessary to educate them. It seems therefore like stepping out of our way to rap the orthodox on the knuckles; and besides, looks a little like special pleading —

P. 73 "but for the greatest majority" This phrase supposes a number of majorities — at least three; for if there were only two majorities, it should read greater not "greatest". But two or more majorities did not exist — there could have been but one majority. The phrase should be 'a very great majority'.

Page 101 "Was God more partial to the primitive christians, than he now is to modern Christians?" This implies that God was some partial, and instituted the inquiry whether he was more partial &c. The word merciful, gracious, or condescending would be better than partial.

Page 159 All forbidding & commanding is arbitrary. Here are two nominatives to the verb is found by a copulative conjunction. The verb should therefore be pl. are not is.

Page 161 "If we consider we consider his miracle of turning water into wine as any evidence of marriage or drunkenness, it must unquestionably have by far the greatest appearance of favoring the latter. Here there are but two things compared, namely marriage & drunkenness, the superlative degree should not therefore be used. It should be greater not "greatest"

P. 234 "But if spiritually regeneration and the new birth is the work of a father only" The word "if" here is the sign of the subjunctive mood, the neuter verb be should follow it and not is.

Having now finish the proposed task in such a dont as you see, I will now proceed to give you a further account of the manner in which I have performed it. You expressed a wish in your last that the criticism might be thoroughly performed: this I do not consider that I have performed as you will see in the sequel. As I informed you in my last, I never gave the book but one critical reading, marking the objectionable passages in the margin, and making some mental remarks on them as I passed. I never wrote a line on the subject till I received your request to do so, and in thus far complying with that request I have merely adverted to my old marginal marks, without pretending to give the book a re-perusal. No doubt therefore, many minor errors, and for aught I know, some important ones have escaped my notice. I had no expectation, when I commenced, of doing more than to exhibit the necessity of a critical examination and revisal of the work and thereby to excite more able heads & hands to the business: not doubting but that the work once undertaken would be properly attended to. Perhaps what I have written will be sufficient to answer the intended purpose. If it shall my mind will be satisfied. Nevertheless if it be desired I will re-peruse the work in question and subject it to a more rigid scrutiny; or examine any other of our publications as may be thought best, being willing to cast in my might toward revising & improving them. For I cordially

agree in the sentiment which you expressed on this subject, namely, That believers had better publish but little more to the world but turn their attention to revising and improving what they have already published. To this end it is desirable that all intelligent readers would make remarks: for what one will often read and overlook, another will notice. Of making many books there is no end, was a remark made as long ago as Solomons day. The itch of becoming authors & publishers of books, is a plague that flesh has long been heir to, but should not be indulged by believers. What ever is done in this line should have the evidence of duty and utility; should be done in union & order & subjected to the most rigid examination.

Now I will drop this subject and draw to a close— But it falls to my lot to inform you of a most apalling & distressing circumstance, which has this day occurred among us. Martha Cahoon, a promising young sister of 13 years of age was this morning about 9 o'clock, burnt to death! — She expired about 12 o'clock. To give you a satisfactory account of this sad accident will require some detail. James Prescott a worthy brother has been for many years afflicted with a very troublesome cutaneous eruption all over his body, and had spent much with Phisicians to no purpose — they all directed in brual remedies and labored to correct the blood. John Stark our German Phisician, told him that the disease was cutaneous, and that a vapour bath so constructed as to apply the fumes of burning sulpher to the whole body with the head alone should be out, would cure him. Accordingly one had one constructed under his direction, and it wrought almost a miracle on James and has about cured him. This success brought the sulpher bath into great repute, and others have used it. Martha — among other girls have caught the itch, and many applications having been made in vain to cure them, the sisters commenced putting them in the sulpher bath. When Martha's turn come to go in, a sister stood by as usual to attend on the fire &c. Martha complained that it was too hot — that it was burning her — that she must come out —. The sister hesitated to believe her — but finally opened the door of the bath which was air tight — as soon as the air was let in the bath burst into a flame! The sister in attendance was disconcerted, and instead of pulling the girl out, fled to call on a brother for help —, One came and he was so disconcerted that he turned about to hunt a bucket of water — A second one came and he had presence of mind enough to snatch the poor sufferer out of the bath. But it was to late — her whole exterior was burnt to a blister. She had an interval of sense before she expired, and spake — and thanked the brethren and sisters Kindly, and expressed her entire reconciliation to die & spake no more, after requesting those that were by to give her love to the brethren and sisters. Martha was a good girl and much beloved, and it is remarkable that she was heard to say twice within a few days, though in good health, that she did not want to stay in this troublesome world — that she would rather go &c — Several other incidents and untoward events have just now happened which seem peculiarly calculated to heighten this calamity. — But I forbear to detail them. North Union is afflicted — but I firmly believe that there is an unseen hand of providence in these things; and have not a doubt but all things will work together for good to them that walk uprightly. Oh, Elder Prescott pray for us — not that we may be saved from affliction, which is the lot of Gods people but that we may have patience to bear it in such a manner as to be purified thereby, and made what we ought to be. Accept of our united and everlasting love to yourself — to Eldress Betsy — to Bro Joshua & Sister Sally and to as many more of our good brethren, and sisters as opportunity and inclination may dictate. We desire the remembrance the love & the prayers of all our good elders & sisters. —

Farewell. P. W. Pelham

P.S. Some things which I had intended to mention, at last escaped me. What I wrote on page 93 of the Millennial Church, concerning attributes and essence of God in my former letter, I should be very glad to see again; and as I did not reserve a copy I am under the necessity of requesting the favor of you to copy & preserve it before you let the Letter go out of your hands, so that at a convenient opportunity I may see it again. There was one Idea which if I remember right I omitted to notice on p. 57 concerning the act of returning the property of withdrawing members. I had entered in to some argument above to prove that the act of withdrawing consecrated property was at least in part the act of the church but I failed to notice the guarded terms quoted from p. 57 which is decisive in favor of my argument — "Whatever is dedicated to God, according to the covenant of the Church, can never be returned or withdrawn". Here the word "returned" designates the act of the Church, and the word "withdrawn", the act of the seceding member. So that the acts of returning & withdrawing are both recognized, and equally guarded against, and must of consequence alike come under the censure of "a sacrilegious violation of right".

I desire that my Kind love be tendered to Cephas Holloway, and that he be informed that upon consideration, I judged it improper for me to write to him any remarks on the Millennial Church, and that I beg to be excused and forgiven for the omission.

We should be thankful to hear from you once more before you start if consistent

P.W.P.

CLEVELAND APR 28 O.

Freight Wells

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Ohio

By R. R. Pelham

April 18 3 f

Ae. 1147

From Eld. David Spinning — Concerning Dedicated property

Beloved brother Seth Wells: North Union September 16th 1838

(50)

Your kind & interesting communication dated August 13th came to hand safely in the usual time, — we were under difficulties, in relation to the subject, we were not able to see a consistency in some of our late instructions with what we had been formerly taught & what had been published in almost all of our writings but your communications have in a great measure, relieved our minds, & as we feel no difficulty in conforming to our present lead, & their council & teaching in this respect as well as all others & we are enabled to feel this confidence in as much as we feel assurance (in our aquaintance with them) that they themselves have a lead in which they confide, for we have full faith in the order of God, & that all necessary wisdom & strength will be given to all who find & keep a just relation to God in order, & that out of this relation salvation is not found: if we should ever have the privelege of conversing with you face to face (as we have some hopes of) we may feel to talk some more about it, in the mean time we would suggest a few remarks, might not a uniform practice of the returning the amount, be after a time continued into a kind of obligation, & so handled by both judge & jury (who being of this world are akin to the apostate) so as to have the force of law, our written covenant to the contrary notwithstanding — as to what you have wrote, that believers feelings would be averse to the reproach of the church being enriched by the gifts or labors of those who turn away & apostatize from their covenant — I will just state what my understanding has been on this subject & I have been able to have my feelings mostly conform to my understanding on this subject; — that according to the terms of the covenant the dedication of both property & services is made to God & not to man or men, but to be held in trust by certain men appointed by the church their duties being defined as to the objects of its use; & that they cannot deviate without a violation of their trust, as trustees for the donors & stewards for God to whom has been committed the sacred treasures, it is stipulated that the donors shall receive of this dedicated interest their support while they remain faithful to their engagements, the remaining part what is over & above their own support, should be used by the trustees to pious & Charitable uses — now it is certain that if the trustees remain faithful, it can only be used in this way, what I understand by pious use is where expences are incurred in the publishing the gospel & sustaining its Ministers in their various duties connected with the salvation of mankind, what I understand by charitable uses, is, the dealing it out to the poor who have not property nor abillity by their labor to earn & procure their support whether they are believers or of the world, now for my self & many others among believers we have not been personally benefitted as objects of Charity by the dedications of others, neither can this possibly be so long as what we have dedicated or afterward earned is sufficient for our support, therefore it is not possible for such whose property or labor is amply sufficient for their own support to feel that they have been supported or made rich by the property or labor of others & of course can never feel that they are enjoying the property or labor of an apostate neither can it be enjoyed by any who may hereafter believe who can contribute property or labor sufficient for their own support, then of course, those & those only who are not able by their property or labor to support themselves, whether of believers or the world, whether in time present or future, are the only receivers then if the apostate has any claim in justice, equity or law, it must rest on those who have enjoyed or may hereafter enjoy the benefit of his property they are the poor either among believers or in the world or both, therefore the reproach of having used the property he once dedicated for their use, must fall on the poor & none others for none other have or can use it, this according to my understanding is the true fact State of the case, I have lived on my own earnings & what was over I gave to the poor

if by the force of truth a man should be convicted that it was his duty to dedicate to God (who careth for the poor) all his property beyond his support & God should see that it was faithfully dealt out to the poor & none else, if such a man should afterward change his mind & repent that he had followed such convictions, & want his property back again, he must look to God & the poor he gave it to God for the poor have used it, now I could never see how any equitable claim could ever be made for this property on me or others who never did or can use or enjoy one cent of it, it is true we have been engaged with him in giving our surplus property or earnings to the poor in connection with him, but how this circumstance, could give him a just claim on me I never could see, & as the poor have nothing, they can give him nothing, & as all others are free from his claim in law, justice & equity therefore no reproach can rest upon them, such a one may be an object of Charity & in that capacity receive, but even where they are not strictly objects of Charity, (that is unable to support themselves) on account of the unjust sense that prevails in the world in relation to believers & which sense is allways ready to support the unjust (not the just) claim of apostates, it may be right for the world's sake on account of their unjust sense to give to the apostate but in such a case it would feel to me that the just were suffering for the unjust that they might bring them to God, or remove out of the way that which in their dark state they might stumble over — if you feel anything to offer for our further light on this subject it will be thankfully received — The Episcopalian Minister that you wrote of came here the next day after we received your letter, it appears that some power had alarmed him, but was very little enlightened, & so very proud & self sufficient that there's no hopes of him, unless more severely handled some way, he staid about a week, got some faith but could not bear to yield & therefore was full of covid

I think it is about two weeks since, Robert Richy from Hancok came here he stated that he had a feeling to change his place of residence among believers & in obedience to that feeling he came here, we had received a letter from the Elder by the name of William concerning him before he came we informed him he had been led by a deceiving spirit as he said he could not live in the world we advised him to go immediately back & peradventure he might obtain some privelege, he was very much disappointed but after getting his breakfast & staying 2 or 3 hours he concluded to go back & one of the brethren took him to cleveland — when you have opportunity please mention it to Elder Br. William — there was a man came here about the same time that we should like to get some information about, he has opened his mind, but his conduct has given some suspicion of his having been a believer somewhere, he gives his name Erastus Gray, says he was born & raised to 10 years old 2 Miles West of believers at N. Lebanon went into Massachusetts married lost his wife went back & lived on the old farm several years with his Mother about 2 years ago rented his farm of 25 acres to Edmond Sears & went to the west he had worked in the Church, help'd dig out the cellar for the tan-house, worked at at the North House laying stone fences has acquaintance with Jonathan wood & John Dean & others sold them hay, potatoes, bushel & 2 years ago, is 53 years old has drank pretty hard appears a little shattered; once went to the North house to join, but they advised him to come to meeting some first, but had only been twice to meeting once in the old house & once in the new — if the brethren there know or can learn anything of him that may be worth communicating we should like to receive it — The few lines you wrote respecting the great work of God that Mother is carrying on in the East was very thankfully received, such good news gives our hearts joy, your kind love & that of the Elders was very precious to our feelings, when we find we are still remembered by Mothers Children it encourages us to hope that we may be made partakers with you of the heavenly blessing — & as we have already received in a measure beyond what we had ever expected

to find on this earth it just gives us a hungering & thirsting after more; believing that it would be a comfort to the faithful to hear of Mothers work where ever it may be & not knowing whether you have heard of her doings of late, in this place I will give you some short sketches, it is all I have room for, but if I had ever so much paper and ink I could do but poor business at it, but there is so much general likeness in every place where Mother has began her wonderful work, that by little you can understand much, I can only give you a little general outline, it was about the 1st of August, shortly after our beloved Ministry left here, the extraordinary work began, the first taken, two sisters heard the the angels singing, next some little girls got into exercise & went into vision & next some of the boys but they could not tell much of anything they saw, August 12th Nancy Lancaster aged about 30 had a vision, since then she has been absent from her hearing & sight of her bodily senses eight times Mercy Sawyer some older than Nancy has had several distinct visions besides which she has several times seen & talked with angels & departed spirits received much council, she is very intelligent & able to communicate Nancy's visions are much longer & more extraordinary she has written off a number of the particulars of several of them, by attending to her while in vision we gather much from hearing one side of the conversation, such motions, looks laughter & songs very many beautiful heavenly songs some verses some Anthems, some in unknown tongues she is frequently with the Indians, sings & dances with them preaches to them & once went through a regular hunting tour shewed it out so plain we understood the most of it she used the bow & arrow got some snares & killed a buffalo a bear & a turkey, by this means she found access to them to tell them about Mother, she has been sent once to visit & comfort some mourners in the City of Pittsburgh she says there is an awakening there, & much opposition, she has visited the holy City, the Celestial City the City of paradise the Glorious City that is the one our brethren & sisters are gathered who have left the body she thinks also the western believers generally, she saw messengers there, from Ky. V. who had come for help she sent her soul love by them, we heard her say give my whole soul full of love to Eldress Betsy, they told her Mother had been there & they had found a great increase in the glorious City the wonderful & glorious things she has seen & sensed in the spiritual world would take volumes to relate; but what is of the greatest importance she has had several very solemn messages to all, & particular ones to many individuals, in which is manifested the greatest clearness of spiritual things the state of all the people have been clearly opened to her, in vision, & she seems to retain that knowledge, so that she is able to tell it to them when ever occasion requires some after having been warned have been exposed before all, have been told of particular sins before all & have to confess there & then, there has been the most severe dealings with some that have had a long privilege & had built themselves up with a sense that they were about right & trusted in themselves & followed their own sense, it seems very hard for such to be reached, she seems to be in a great labor & concern for all she has the clearest revelation of the order of God, she feels the most perfect subjection & dependance on her visible head in her own order this she is taught by the angels & she is every opportunity, enforcing it as the only way to keep the protection & acceptance of Mother, last Monday she was taken sick with the disentery, she has been impressed for some time that her work in the body is short, her disease seemed severe & medicine would not stop, & the angels told her on wednesday evening that she might return again & see the people she gathered from that she would shortly leave them, her sickness increased she endured intense sufferings her strength failed fast, she seemed engaged to finish her work & duty to every one she expected sunday would close the scene she was perfectly resigned, sunday afternoon she requested to see the Ministry & Elders, her principal errand was to obtain our union in her going, she felt the fact that we had not given her up & she could not go out of union & the angels were in waiting for her, she was scarcely able to talk, in great pain & very sore we released her gave her own love to take with her she expected as we might expect to see her, bid us kindly farewell

Sometimes in weeping & sore lamentations, sometimes in highest exultations of joy & thankfulness she appears to be directed in all she says or does, and they are constantly like well aimed arrows which go right to the mark, and for a time past the Elders have been employed much of their time in hearing the confessions of the people — we pray that good Mother may still help us to repent, we have been exalted in our sense entirely above Mother & above the work of God, we desire your prayers & the prayers & keeping of your Ministry & Elders & all the faithful, that we may be enabled to get down where Mother can own us & so that we may be enabled to improve the present wonderfull giving of Mother, we do not feel as if we had much love or any good to send in return for all the blessings we have received from Mother though her faithful children in the East, certainly all the good we have we have received through that Channel & we desire that you would recieve & give our best thanks, we want to give our best they are very poor, we desire they may be accepted, while by Mother's help we will labor better — farewell

from your poor & needy Br. David S.

N B. some how my pen & my thoughts have not kept even pace & beg you to excuse my many blunders

P.S. what I have written concerning a dilirious expecting himself to die is my own judgment & not mentioned by Mother in the visions of the night, but I have since heard that Mother has said in her speech at such a time that he was to speak to God in his own behalf & that Mother would have to depend on God in his answer for it, & is enabled to receive in Manifestation as Mouthpiece of God to him & in the way & only in this way can his selfish nature be slain please to write as soon as you may have a spare

P. S.

Elder D. S. Wells
New Lebanon
Columbia County
State of New York

CLEVELAND O.
SEP 22

Rec'd Sept. 29. 1838

E. Davis Shining —
Concerning dedicated property
Also spiritual manifestations &c

and we left the room between 5 & 6 o'clock & presently went into meeting, in about half an hour to our great surprise & no less joy Nancy came into the meeting with Elders Lucy & sister Rachel, & was perfectly restored, not only relieved from pain, but felt strong & active, & continued most actively engaged, untill the meeting closed about 9 o'clock, it was truly a great time many rolling & tossing on the floor confessing & praying — this morning she came over to see us before breakfast completely well she thought she had not felt so well in a year & her flesh had gathered on her as full as before she was sick or more so, she went to work with Sisters in the wash-house, & continues well & full of zeal & spiritual might, I have often thought that those who was favored with the ministrations of Mother Ann had a great privilege but it seems to us that Mother has again appeared, & that we are blessed with the same manifestations, that it comes much in the same manner that it did in the person Mother Ann sometimes in great power & piercing the heart

[Ac 1147]

William N. Redman to Eliza Sharp.

Waterloo, O. January 19th 1860.

Dear Sister Eliza:—

The Ministry, when last here gave me the privilege, of once more writing to you; I now thankfully improve it, for we have no specified time of remaining in the mortality. In beginning life, it hardly seems like a reality:— Commencing life in Brown Co. O. until my 10th year: Then a Removal to Indiana Territory in the Spring of 1811. Here, to my juvenile eyes, every external was new; the Country entirely different: Instead of hills, rapid rolling streams, heavy Woodlands, covering nearly the whole surface of the ground:— The Wabash Country was nearly a perfect level, the streams sluggish, and the landscape open, in many places, even without a Shrub To the buoyant young mind, there were, very great changes! Prairies I had never seen before; some, as level as the Ocean, with nothing only the etherial blue to bound the sight; the prairies covered with a thick coat of Grass, of a new kind, peculiar to that Country: On this the Cattle of the Inhabitants fed promiscuously, as there was plenty for all, and the Whole Pasture belonging to "Uncle Sam"

Here for weeks & months, the Indians were our nearest neighbors, enjoying themselves in hunting, fishing, horse racing, running foot-races, wrestling, jumping, &c&c Also, at the same time keeping up, a little domestic Commerce, having for Barter dear skins, dressed & raw, mockasins, some of them tastefully wrought with porcupine Quills, and other Articles peculiar to them. At that time they were perfectly innocent & harmless. When Melon Time, & the fruit Season came on, they came down the Wabash by hundreds to enjoy the Good things of the Land: Canoe loads of these copper-Colored, semi-barburian Brethren came down the Wabash River, and encamped in our neighborhood. The Males in a perfect state of nudity, excepting the fig-leaf-reality, their whole bodies greased & painted to the very nose: And yet they were a very modest, well behaved people, especially the Squaws, who were decently clad, in cloth Coat, & calico frock: When the infant was nursed, he was introduced under it, mostly out of sight. These Sons of the forest enjoyed the Melon Season to the Nines;

visiting the Saints daily, from house to house, feasting on Melons and every thing else they could get; never refusing to eat, at all times and hours: Begging was now the Mode: Melons they considered as Water, not to be paid for. As the season passed away, they gradually moved off West & North, into their accustomed Winter Quarters; where Wild Game were more abundant. For singing & dancing, the males, exclusively excelled all people: their exercises were peculiar, the accented notes were touched, not with a fantastic toe, but with a laborious, active motion, accompanied in beating time, with the hands, the rattling of Bears claws, Deer's hoofs, stones in a gourd & a one stick Drum &c. This feast dance, terminated in the War Dance, the Indians being painted in the most hideous manner, exercising vehemently, and vociferating, & screeching like so many panthers & demons; at the same time wielding their war clubs and hatchets: Some that these were Religious Dances; but aged John Glover said they might have religion, but it was of the same kind, as practiced when they had Sum at the Stake to be burnt, and some new now engaged, who were present at that awful scene! Glover moved his all, on the next Monday towards South Union. Of the Inhabitants of the Wabash Country, I must say a word, the Males were clad in Buckskin pants, suspended by a leather thong; Shirts, if they had any, were Squaw check, with a coarse Blanket Chapeau; the Coronet, a Raccoon's Cap. This Habiliament was well calculated to shield the Ladies, from the everlasting piercing Winds of the Prairies. You must recollect that these Inhabitants were on the extreme frontier of Indiana Territory; only one family between them & St. Louis, Missouri, and that was killed by Indians, the first winter after our arrival. The Prairies, rivers, ponds, bayous &c. abounded with birds, fishes, fowls & game of all kinds, peculiar to that country: Wild geese, swans, pelicans, brants, cranes, ducks &c. fishes astonishingly plenty, of strange kinds & enormous in size. Among the numerous Birds, Paroquets, as mischievous as beautiful; Black Birds by millions; Prairy Hens by thousands they rose from the fields as a cloud, making a noise like thunder. But I must not be tedious, for it would require a Book to hint at all the peculiarities of this New World, as seen by my juvenile eyes.

But our tarry in this New World was of short Duration. The War of 1812 was then raging; Madison's Declaration of war was read to us, in the Summer of that year. The Canadians incited the Indians to raise the War club in favor of the British; their Dances became War dances, as hinted; they fled before Harrison's Soldiers, exasperated to the highest degree: Some Strang Indians taking with them, some of our best horses; these never were regained, but more lost in pursuit of them.

The first day we only went about 8 miles & encamped; the next we turned due South, passing thro' Vincennes, on our way to Henderson Kentucky: Slowly, after many days' March we reached the Ohio River, crossed over & encamped in a Cane Brake, on the river above the Red Banks, near Henderson: The tall cane furnishing an excellent Material for Camps. Here, tired, weary and worn, we Rested, & awaited the River-Branch of our Train: After days waiting the Keel-Boat, Batteaux, Canoes & Skiffs arrived with all alive, many of the sick having taken passage on water. Here we tarried for days looking for aid from Union Village, Pleasant Hill & South Union; the Brethren arrived with Wagons & provisions; but Alas! the Bread was all spoiled by the continued Rain, and became mouldy; in consequence we suffered severe hunger before arriving at S.U.

All Repaired and ready, the Boats moved slowly up the Ohio for Cincinnati; and the Wagon Train for South Union Ky. the whole way we were drenched with rain, the roads being almost impassable: Of course our progress was slow, & after many weary days & nights we reached South Union. Here we were received with the utmost cordiality; greater kindness could not be shown to suffering humanity, than was shown to us: All that they possessed was ours. Here, some of the sick, and a family without means to go farther, tarried as a permanent home.

Recruited & with Abundance for the way, We Set forward for Pleasant Hill; slowly moving forward, day after day, at first through mud as usual, and then along the rough, stony and almost mountainous way; the length of time it took to reach Pleasant Hill would hardly be credited, in these days of Rail Road Speed: At length we reached the Hill. Here also, the Saints received us with open Arms: Supplied our Wants & made us feel once more at Home! After days We left the Hill, for our destination, passing down her steep Cliffs, and rising again up her precipitous Rocks, we shaped our Course thro' Lexington & Georgetown, among the Eagle Crest Hills, thence along the Dry Ridge to the Ohio River. Crossed over to Cincinnati, rejoicing, &

being exceeding glad, for we now felt we were almost home: having had much rain, mud & tribulation thus far. In Cincinnati we found our best friends, from the Village awaiting our arrival, with Wagons & every accommodation, in their power: And a Most joyful Meeting it was: Stopping only a short time in the City, we continued on our way, the Road being almost impassable. Late in the evening, of the second or third day from the City, we Arrived at Union Village. It was now sometime in November: finally we had arrived at our destiny. All weary, wayworn, dirty, some sick, others at the point of death! We were joyfully received, and made Welcome to our Father's House, & all it Contained. We were made more than equal, in all that they possessed: Heaven bless the Open hearted Saints!!

But Oh! the affliction, we brot on our most worthy friends! After we got clothed and into warm houses, it seemed that death was our fixed fate: Superadded to the sickness brot with us, we were taken down day after day, till finally few of us escaped! Crowded rooms were filled with us: And kind Nurses, with Medicine, came to our relief: night after night they watched over us; doing all that mortals could do; and when the departing Spirits winged their way, our friends kindly consigned our Mortal Remains to their last resting place!! Our Disease was contagious; they caught it, and numbers of their most promising Members perished with us!

After Remaining upwards of two years, and having their love, and all they could bestow of Temporal Blessings; They took us on our Way as far as Cincinnati, where "took Water" for West Union Indiana, in the Summer of 1815:- A large portion of the Society having gone before us. As, hinted we took Orleans Boats at Cincinnati, and floated down the Ohio to Evansville I. a. just above our former Camp Camps, at Red Banks Ky. One incident of the river passage, is still fixed in my mind,- the first night we ran on a Log, or "Sawyer" in boatman's language, the accident causing great consternation & many tears, among the sisterhood. Without further accident, we arrived safely at Evansville, I. a. Here our Brethren, with teams met us & conveyed us safely to West Union: Where with great joy we found our Brethren & Sisters.

Our joy was of short duration; for our salutations were hardly over, when we commenced taking the Autumnal fever, of that, unhospitable clime!! One after another we were taken down, till hardly enough were left, to take care of the Sick, dead & dying. Among the deceased we had to number, our dearly beloved, & young Eldress Ruth Darrow: this was a most melancholy stroke, for our infant society, just merging into life!!

We lacked houses, in our New locality, West Union, only numbering, at that time, a few log houses, shanty's, sheds &c.

Manfully, & womanly we strove for many years, against the inclemency of that most beautiful Place: And in despite, and in the face of all our Distress & Troubles, we increased in property: Made & had plenty, including our Yearly Doctor's Bill, which amounted to a large sum: For we made preparation in advance, the same as for food & Raiment.

We were located One Mile East of the Wabash River, On Bussaron Creek, In Bussaron Prairie, on the West side, mid way in said prairie, in the N.E. corner of Knox Co. Indiana. The Wabash overflowed its bottoms to our Mills, from 3 to 15 feet, or less, every Spring, and continued for 4 weeks & upwards; some seasons continuing till June.

North of us, a Bayou came out of our Creek, making a Curve round our place, flowed South thro the prairie, and again united with the Creek miles below us: in the Spring season it had the appearance of a large river. Thus we were on an Island: the Creek & Bayou subject to the River floods, which invariably left a Stench and Miasmatic effluvia! As before hinted, we strove manfully against these overpowering Influences; our friends, in the different Societies, kindly sending us aid, with kind Brethren & Sisters; some of whom laid down their lives with us: Under these Circumstances we gained Wealth; but daily lost Members; the most efficient leaving, becoming disheartened, in consequence of Affliction. In 12 years we gained a large Landed Estate in Illinois, with Saw & Flouring Mills on the same: Having some Idea of Moving thither & leaving our Sickly home: Place called "Ambraw": Both West Union & Ambraw were sold for a trifle, tho' gained by hard toil. A few words more, will close the mournful tragedy! Worn out & Reduced to a mere handful of frail Mortals, It was resolved by the highest Authority, on earth, that we should once more break up, for the last time.

Accordingly we made over our Estate, Real & personal, to the Trustees of Union Village and Pleasant Hill,— Signing a Quit claim for the Whole.

In the Month of March in the year of our Lord 1827, silently and mournfully we left West Union, in a Steam Boat, for Union Village, Pleasant Hill & South Union. And now only a remnant remains at each place to relate the sad story. Truly it looks like a dream, more than real Life. I have spent many happy years at Union Village, among many of the best of the House hold of faith, whose liberality and kindness have known no bounds: For these I have labored to make some Amends: I have taken Care of the Aged Saints, kindly, in their last hours, when they had no heirs present, to perform the sad rite or duty! And now, by the grace of God I still continue, to fill up my days, the last two at Watervliet, O. doing the little good I may, with the same cheerfulness as at U.V. knowing no difference, wherever the Gift of God has placed me. The Mortality is getting very frail. I have asked Liberty, & expect shortly to return to my good home at Union Village, where all is sanctified to my feelings! In this change I shall be sadly crossed, for Watervliet can claim some of the finest, among the whole; from them I have received the kindest treatment, and consequently have strong love & attachment for the worthy saints: They are prosperous Spiritually, sing, pray & live like angels, and are Accumulating Wealth fast, under the kind & fostering Hand of the Eternal Parentage. In some points they are prëeminent;— They live on a simple Diet, Enjoy excellent health; take little or no Medicine; And in fact have neither Hospital nor Drugs: "A little to take" or Dram Drinking is not practiced among us. We number something near fifty souls, mostly young people, and children; but expect shortly an aged man, from Union Co. on whom to be stow some of the blessings of the Consecrated Inheritance of Watervliet. 75 yrs old. We farm, garden, give some attention to Cattle & Sheep husbandry; but most to the Woolen Factory; in the last, the kind Sisterhood & little Girls find their Primes. Since August we have manufactured Stocking Yarn to the amount of $11.000 00/100 & purchased a Steam Engine costing $1.600.00/100, for the purposes of running the Factory when the Water fails, sawing Wood &c. We have something in the pantry, & abundance in the Larder.

This, in a few short Months the whole face of Affairs was changed, from peace and plenty to War and distress; as we had afterwards to leave all & flee to our friends.

We must now say a word as to the "Settlements" of Believers at the Wabash, when the Ohio Believers arrived; they were living in three settlements, called the "Lower, or Houston's, — the Middle, or Gill's, — the Upper, or Pryce's, being a distance of about Eight Miles from one extremity to the other. Into these Settlements we Ohioans were received and made welcome, going right among them, into their natural families, and freely partaking of their substance: To be sure, we were not entirely destitute, having something of this World's goods along with us, and more on its way, by Water, on the Ohio & Wabash Rivers.

This Union of Saints took place, or went into Operation in the Autumn of 1810, the Winter of 10, & 1811, and Spring of 11; — Thus United, we went to work, heart and hand, planted, sowed, & reaped & gathered a Most Bountiful Harvest: For these prairies were a fair Goshen of a place; never being Excelled in Productiveness

We rejoiced in our Union & Abundance, near eighteen months: In this time it was agreed to Establish our Seat of Gov't at the lower Settlement. Accordingly, the Saints, of all settlements, guided by our Ministry, consisting of Elders Archibald Meacham, Issachar Bates, Ruth Darrow, & Salome Dennis, all, but the last, from the Mother Church, New Lebanon, N. York United, went to Work, prepared materials, and built a School House: This house was built in the Winter of 11 & 12; for the accommodation of all the youth & children, belonging to all Orders, Colors &c; for the Wabash Saints abounded in colored families of every shade. Into this new edifice, standing out alone, in the beautiful Busseron Prairie, were collected the children of parents, as aforesaid, early in the Spring of 1812. And a host of them there were; for the Saints, under the Adamic Dispensation, had, under the command, been very prolific. This was the Incipient Organization, for the Church or Branch: — The Settlements and families continued as they were, Making preparation to Congregate at the Lower settlement, in the Vicinity of the School House. This Spring the Saints, in all localities, planted & sowed in abundance, in anticipation, of shortly building Old Union.

I must now call your Attention to some important Events of 1811: In the Autumn of that year, Harrison's Army passed up, thro' Busseron prairie, and for days encamped in the Middle

Settlement

Here, their demeanor was any thing but genteel, at least a part of the troops; for they appropriated the property of the Saints, to their Uses, without ceremony, & often without price.

Continuing their March, they reached their destination, and in the month of November 1811, fought the memorable battle of Tippecanoe.

In the latter part of Nov^r or the first of Dec^r the Remnant of Harrison's troops returned, having their sick & wounded in wagons, on their way to Fort Knox & Vincennes. Poor fellows, they were in sad plight, having passed thro a fiery Ordial among the Indians!

In the summer of 1812, an Alarm spread thro our County that the Indians, under the celebrated Tecumseh, were coming down the Wabash, & in a day or two, would be among us! Under this excitement they pressed Horses, saddles, bridles &c. at will, pretending to give Certificates; most of the property was never recovered.

These were War-times, you will perceive; we were on the very Verge of Western Indiana; not a soul between us and St. Louis, Mo. but our Indian Neighbors, and these not altogether friendly: however, I believe had we remained, they would not have harmed us: they knew our big-hats, & that the Owners had been uniformly kind to them.

Many of the Saints, not knowing how long the War would continue, and unwilling to trust themselves to the tender Mercies of our Native neighbors, Sent an Embassy to Union Village, strongly begging that we might be permitted to Remove thither. The Brethren returned with the desired Intelligence: And now commenced a Scene, which baffles all description: The Saints, in all Settlements, of every Age & description Made Preparation for this gigantic Move: Many were sick, Others feeble, and these to be removed in common Road Wagons: Others were without Carriages of any kind.

In the month of September, 1812, having collected a few of the necessaries of Life, We slowly Moved off our beautiful prairie, towards the rising Sun: Our line of Order, on the March was, first the Children's train, slowly marching along a dusty road in single file; then followed the Dairy Cows, Wagons &c. Next came the families, some composed of the natural members, others combined in various proportions, with their Movables: a Strange Motley Mixed Congregation, family after family taking the Solemn March for the State of Ohio: via Pittsburgh and South Union, Ky.

Dearly Beloved:

I shall close, with a little Spiritual Romance; as seen in the Garden, with both eyes wide open: "While engaged in that most delightful of all occupations, the Garden; in which our Original Progenitors amused and employed themselves, my mind was poring over the different portions of Creation: The Inhabitants, their physical condition; their occupations for a livelihood; manners, customs and progression.

In viewing the condition of our once happy Land, a deep solemnity pervaded my mind! Looking at the extreme South my soul was filled with sorrow!! Gradually returning North, a change came over my feelings until I arrived at South Union: Here the Sorrows of the Land seemed measurably to have an end; And Peace and harmony had their abode! In this happy Mood, my mind gradually lost sight of time things, and soared into the Illimitable Ethereal, and unbounded Immensity!

You must understand that I did not stop at St. Paul's "third Heavens"; but continued my Aerial Voyage, onward and upward, and may I say, to the Garden of Holy Mother Wisdom!!! Language utterly fails, in an attempt at a Description of this Gorgeous Assemblage of all trees, plants, vines, flowers, &c &c. in their most resplendent colors of brilliancy and beauty!! The Great Prototypes of all the plants of the Universe, arranged in the Most Exquisite Order by the Divine Hand of our Mother Wisdom. And the limpid fountains, the jets of Ethereal fountains! Whose waters rose on high, and descending in the fruition of God, gave perpetuity and Life: Forming the inimitable Bows of the Heavens in every direction: For the Garden is surrounded with resplendent Suns! The Great Prototypes of those which illuminate the gross Worlds of the Universe.

The trees, plants, vines, &c. are in every Degree of fructification, from the exquisite blossoms, to the most delicious fruits, of all stripes, shades & colors; for Aliment for the Gods,

and those whom they may favor. In this Garden of Supreme Magnificence, are Myriads of trees, plants, vines, flowers &c of which we have no idea; their magnificence Splendor and glory, being adaptations to the highest Spheres of the Heavens! Consequently there is variety beyond the comprehension and Senses of any being of Earth. Shall tell you of those enchanting Birds of paradise, which imbibe the Nectar of those Celestial Glories, in terms of Earth called Flowers!

These winged Beauties are ecstatic with joyful Delight! Continually pouring forth their enrapturing Melodies! At times they seem to join in harmonious Concert, carrying the parts, as we term it; — but there was a Volume, Height & depth, of which earthly Musicians have no idea, — And harmony, sweetness & tenderness, which baffle and confound the human sympathies & senses.

The size, shape, symmetry, shades & colors, of these Paradisaical Birds, are beyond human conception! And shall I say any thing of their Numbers? It is perfectly useless; for they baffle human conceptions and powers!

In this garden is a Dome called Celestial Delight, surrounded with innumerable Evergreens, whose branches are filled with these heavenly Songsters; Within this Dome, the Thrones & Surroundings, all, all, are the Supreme of Excellence! Accommodations for the highest Orders of the Heavens!!!

Into this, are admitted the Celestial Orders of Ministers, Male & Female, who are Teachers in their respective Suns & Planets: These Orders come to the Eternal Center of Union for Counsel, enjoyment, and Divine Alimentation!

This Mansion is continually filled, with Visitors from the surrounding Spheres.

On the arrival of Each Order, the Birds of their Planet meet them in joyful recognition.

But O! the Heavens themselves are Moved, when Holy Mother Wisdom, with her Attendants, arrives at the Golden Gate of the Garden!!! The Birds instinctively Meet her, having been reared by her plastic Hands, there seems to be an impulsive emulation in their joyful greetings, each bird striving to render special omage, & to receive the Etherial alimentation from the Golden Spoon!!

As She advances into the Garden, the limpid Fountains are deeply agitated: the Golden Etherials are not less joyful than the birds; and a Strang Music arises from the fountains; being modulated by that medium, thro' whoes it passes. The great Leviathans seem in their rejoicing to vie with the Waterspouts.

The trees and plants bow in silent obeisance; and the flowers widely expand, at the same time exhaling their Sublimated Quintessence, which arises in a cloud with Myriads of Rain Bows, which gradually rise on high, and settle Over Holy Mother Wisdom forming a Coronet: Under this Etherial Canopy she enters the door of Celestial Delight !! Then in joys Supernal arise the Holy greetings of the Multitude, which no man can number.

The Holy Choir now discourse the Music of Heaven, and the Birds of Paradise cease, and alight on the Ever Greens, still waving their many colour'd plumage, in the golden rays of the surrounding Suns

In the language of earth, there is no description for the Excellency of the several Orders of heaven: Much less, for the Supreme Magnificence of Holy Mother Wisdom, as a portion of the Eternal Godhead !!!"

These last lines have been penned in great haste taking out a few minutes, to spare as Elders Aaron & Alphas are here (the Ministerial Sisters not having accompained them,) in Consultation on our Condition; my fate hanging in the Balance of uncertainty whether I am to go with them to my good Home, or remain some longer at Waterlieit: However whatever changes may transpire in this world of Mutations, my feelings can never change towards you, and the ever blessed House hold of faith. May the Eternal God bless you all forevermore: I would love to be remembered kindly by the Saints, as one who has passed thro' some tribulations, but I hardly know how to begin, or to whom to say any thing: however I will say if this scratch ever reaches you, give my love to as many as you may see &c

Recently I have been looking over the House Roll of youth at Union Village; how very thin they appear, all the pioneers gone to a mere handful. Br Thomas Hunt closes the list on the brethren's side of the fathers: Malinda Watts & Sally Hunt yet remains of the mothers! The Saints are passing from Earth like autumnal leaves from the trees: Twenty-One in less than 18 months!! Pray the Lord to send labourers into his vineyard P.S.

20. January: The Ministerial Brethren left here yesterday for U.V. Elder Ava has quite recovered his health & looks bright, Elder Ceph has is certainly wide Awake and on the "look out." Address Sally & Sisters are in common health,

the atmosphere being inclement they did not come to W.V. Again we are snow'd about 6 inches in good health bright with a little Slaying:

Accept our best love, & give as far as you may think acceptable. (Please tell the Holy Order that the peaunian Circular is working Miracles; Debts are being paid up: & Gospel Order Re-established"

Yours in the Gospel of Peace

Wm N. Rodmon.

N.B. This post scr'pt has been written since the folding of the sheet; giving a descendant appearance, hope you will excuse it, and make out the whole, and confer a favor on your humble brother.

Wm N. Rodmon.

SHAKER COLLECTION